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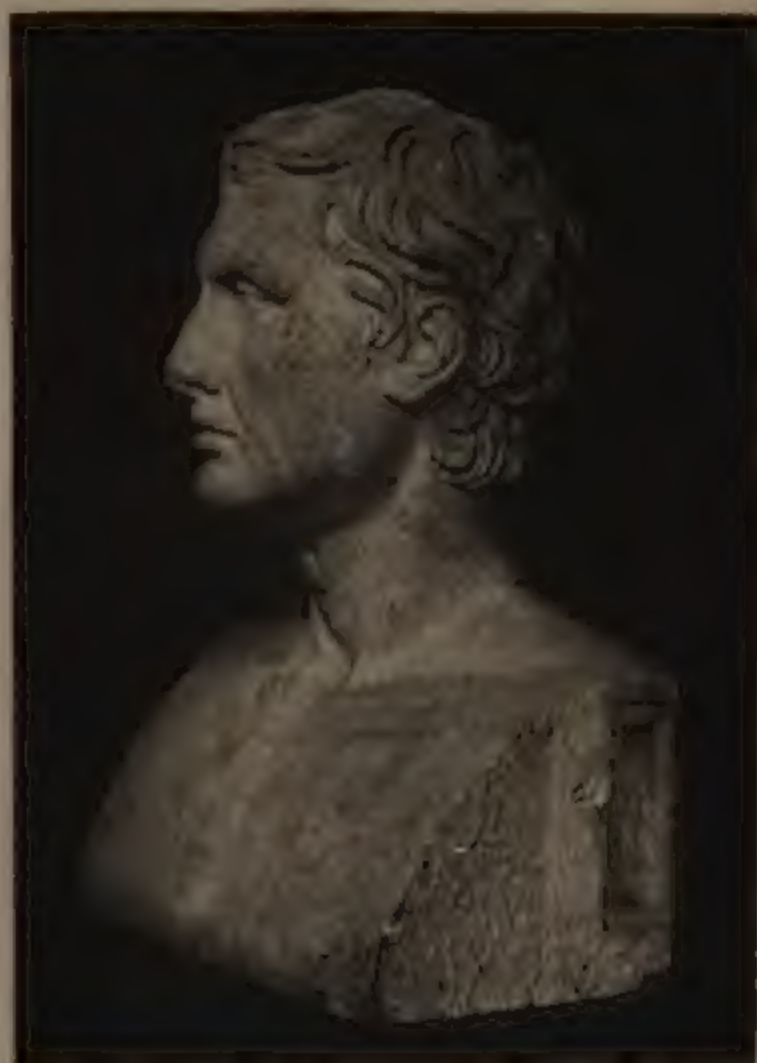


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MENANDER



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MENANDER

THE PRINCIPAL FRAGMENTS

WITH AN ENGLISH TRANSLATION BY
FRANCIS G. ALLINSON

PROFESSOR OF GREEK LITERATURE AND LANGUAGE
IN BRISTOL UNIVERSITY



LONDON : WILLIAM HEINEMANN
NEW YORK : G. P. PUTNAM'S SONS

MURRAY



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GENERAL INTRODUCTION

ILLUSTRATIONS

FOR the authenticity of the portrait-head of Menander, the frontispiece, it may be urged that a reasonable consensus¹ of expert opinion has come to favour this bust, now in the Boston Museum of Fine Arts,² as second only, if not equal, to the Copenhagen portrait. The resemblance between this and the face of the comic poet on the Lateran relief (facing page 131) re-enforces the identification, if either one is accepted as Menander.

The beardless comic poet of the relief, who holds in his left hand one of the masks³ apparently set

¹ See Fr. Studniczka, *Das Bildnis Menanders*, Neue Jhrb. 41/42, 1918, 31 pp. (5 cuts, 10 plates), who discusses in detail the numerous Menander portraits, especially the group of heads in Copenhagen, Boston, Philadelphia, etc. (The Univ. of Penn. head is wrongly assigned by S. to Boston.) Recently Fred. Poulsen (*Ikonographische Miscellen*, Copenhagen, 1921) has attacked Studniczka's conclusions. Poulsen, however, accepts (*l.c.* p. 31) the Lateran figure as representing a comic poet, not an actor.

² Furnished by the courtesy of Mr. L. D. Caskey of the Museum.

³ Carl Robert (*Szenen aus zwei Komödien des Menandros*, Halle, 1908) suggests the identification of the three masks with Moschion, Chrysis, and Demeas in the *Girl from Samos*.

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out by his companion¹ from the cupboard behind her, has on the table before him the excerpted rôle (?) belonging to the mask. Above is the lectern-frame to hold the open scroll. The fingers of the poet's right hand seem to beat accompaniment to the recitation. (See Studniczka, *op. cit.* p. 26.)

THE TRANSLATION²

The editor wishes to crave indulgence from the reader in two particulars. First, for the occasional juxtaposition of prose and verse in his translation. In the case of mutilated or much-restored text and doubtful context prose translations or summaries seemed inevitable, and in the case of the minor fragments the translator felt that it was admissible to treat each one as a unit, versifying those only which seem more vivid in verse. Secondly, the use of the *six-stress* iambic verse in translating the corresponding Greek trimeters is, as the translator

¹ It is tempting to identify this lady with the charming, though fabled, Glycera who figures in the Alciphron letters as Menander's devoted helper. Körte (*Menander und Glycera*, Hermes, 54, 19) points out the amusing anachronism involved, but the tradition might easily have become canonical by about 50 A.D.—the approximate date of the sculpture.

² The translator wishes to express his indebtedness for valuable help received from his colleague, Professor W. C. Bronson.

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is well aware, somewhat unfamiliar¹ to English ears, but the continuity of the Greek, often unbroken from line to line, seems to him to be thus more easily reproduced, treated as a *tertium quid* between prose and verse.

The translator has nowhere intentionally forced the meaning to suit the metre and, finally, he has not felt at liberty to try to make the English more racy than the original by introducing tempting, but anachronistic, modern colloquialisms that would obscure the *milieu* of Menander.

THE TRANSMISSION OF MENANDER

What we now possess of Menander in connected scenes has been restored to us since 1891 and, for the most part, since 1905. The traditional estimate of his plays, verifiable only by numerous minor fragments and by the uncertain reflection in Roman Comedy, had become so firmly imbedded in our literary creed that the opportunity for a more independent opinion, based upon recent discoveries of manuscripts, has entailed an excessive reaction in the minds of some competent critics. This was,

¹ R. Browning's long poem, *Fifine at the Fair*, might be cited as a precedent. In that poem, however, the sixth stress is chaperoned by rhyme.

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perhaps, inevitable. Exaggerated or uncritical praise provokes unmerited depreciation.¹ The off-hand pairing² of Menander and Aristophanes is a mis-mating not only in rank, but also in literary purpose and method.

The verdict³ passed upon Menander by Greeks

¹ As in 1897 with the rediscovered Bacchylides.

² This juxtaposition of the protagonists of the Old and the New Comedy came to a concrete embodiment in the double *hermae* of the two poets; cf. the example in the Museum at Bonn. For a double *herm* of M. and Homer see Studniczka, *op. cit.* p. 16.

³ e.g. Aristophanes of Byzantium, some thirty years after Menander's death, crystallized the opinion that reappears nearly three centuries later in Quintilian's more reasoned diagnosis. Julius Caesar, master of the word as well as of the world, in his famous reference to Terence (*O dimidiate Menander*, etc.; see Suetonius, *Vita Terenti*), was fully aware of Menander's qualities. For Ovid's reaction cf. Schwering (see Bibliography). In the first century after Christ, Plutarch and Dion Chrysostom actually preferred (for reasons not far to seek) Menander to Aristophanes, a verdict which weakens, indeed, our respect for their literary objectivity but, none the less, indicates the dominant influence of Menander as the "bright and morning star of the New Comedy" (σελασφόρος ἀστήρ, *Greek Anthol.* L.C.L. vol. i. p. 86). Their contemporary, Quintilian, avoiding this error, selects unerringly the vital quality of Menander (see below, *The Arbitrants*, p. 2).

In the next century Aulus Gellius in his learned mosaic (*Noctes Atticae*, ii. 23, 12, 15, 21; iii. 16, 3), gives us detailed additional contacts with Menander's continued popularity. Lucian, his contemporary, has imbedded in his text two of the fragments (see below, p. 126, *Epitrep.* fr. 7; and p. 482 [Lucian **Amores*] fr. 535 κ), and his explicit reference (*Pseudol.* 4) to the prologues of Menander indicates, what is otherwise clear enough (e.g. *Dial. Meretric.* 8, 1; 9; *Piscator* 17; and cf. Kock on fr. 962), the presence of the Menandrian

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and Romans who possessed the great corpus of his unmutilated works, if due allowance for the personal equation be made, is probably not out of accord with some portions, at least, of what we now have at our disposal.

Down to the fourth or fifth century of our era Menander was read in the Nile valley and, in fact, throughout the Roman world. That he formed part of the standard literature in western Europe we know from Sidonius Apollinaris, bishop of Auvergne, 472 A.D., who draws¹ a comparison between the *Epitrepontes* of Menander and the *Hecyra* of Terence. When Menander disappeared from first-hand knowledge in Europe is uncertain. Possibly Psellus, the accomplished philologist and litterateur of the eleventh century in Constantinople, may still have had access to complete plays. His allusion, however, to "Menandreia" is suggestive rather of extensive *florilegia* than of the "twenty-four comedies"² unabridged, which he is said to have edited.

element in Lucian's crucible. For Alciphron (possibly contemporary with Lucian) there has been formulated the proportion—Alciphron : Menander :: Lucian : Aristophanes. From Aelian's *Medley* (ca. 220 A.D.) Menander may be taken "by the handful" (see Christ, *Griech. Lit. Gesch.*⁵, § 380).

¹ *Ep.* iv. 2. For the contemporary reading of only Homer and Menander, see *Den Graeske Litteraturs Skaebne*, Ada Adler (cited by Poulsen, *op. cit.* p. 40).

² See Krumbacher, *Byzant. Litteraturgesch.*², pp. 437,

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LIFE

The Attic poet Menander was born in the year 343/42 B.C. and died in 292/91 B.C.¹ His father was Diopeithes of Cephisia. When Philip crushed Greek independence at Chaeronea the boy was only five years old. At twenty-one he saw a Macedonian garrison placed on the harbour acropolis by Antipater, the successor of Alexander. In the same year Demosthenes, by a self-inflicted death, brought to a close his long struggle against Macedon, and Aristotle bequeathed to Theophrastus the headship of the Peripatetic school. As fellow-pupil with Menander

443: See also his references, *passim*, *op. cit.*, to K. Sathas, *Μεσαιωνική βιβλιοθήκη*. The naïve mediaeval imitations of Menander and Philemon are self-evident forgeries, and the authenticity of the Rodosto catalogues of the sixteenth century, which list twenty-four comedies of Menander, is rejected by Krumbacher, *op. cit.* p. 509. Poulsen, however, *op. cit.* p. 46, accepts the Rodosto data.

A conspectus of the long list of authors and lexicons from which the fragments of Menander are culled in Kock's *Comicorum Atticorum Fragmenta*—from Pliny the elder in the first century to Planudes in the fifteenth—might suggest, from the paucity of citations between the fifth and the ninth centuries, that wide knowledge of Menander at first hand could not be confidently assumed after the time of the *Florilegium* of Stobaeus (? fifth century). Suidas apparently derived his knowledge of Menander from secondary sources. (See Krumbacher, *op. cit.* p. 569.)

¹ For this antedating by one year the current dates for Menander's life, see W. E. Clark, *Menander: Chronology*, C.P. i. 313–328 (1906); W. S. Ferguson, *The Death of Menander*, C.P. ii. 305–312 (1907), confirms this revised date.

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under Theophrastus was the versatile Demetrius of Phalerum, and from him, when he became the Macedonian viceroy in Athens, the handsome¹ young poet secured official protection and participated, we are told, in the gaieties of contemporary Athenian life.

Before this Menander had been the companion-at-arms (*συνέφηβος*²) of Epicurus, his junior by one year, and when he was in his "thirties" Zeno³ the Stoic was already in Athens developing the philosophy of the Porch. Suggestions of the influence of Theophrastus⁴ reappear now and again in Menander's character-drawing, but the impact of the creed of his companion Epicurus is obvious, and the philosophic "impassiveness" (*ἀταραξία*) of the Epicureans seems occasionally⁵ tempered to an even finer edge of Stoic courage.

¹ The portrait-bust (frontispiece), if correctly identified as Menander, re-enforces this tradition.

² For Menander's lost play, entitled *Συνέφηβοι* (see list *infra*, p. 309), *cf.* Kock. *Com. Att. Fragm.* p. 131, with Cicero's comments on Caecilius, Terence and Menander.

³ It is uncertain when Zeno began his public teaching, and the apparent echoes of Stoic doctrine in Menander yield only elusive *indicia*.

⁴ Le Grand, *Daos*, p. 324, cites six titles from the "Characters" of Theophrastus as identical with titles of Menander's plays.

⁵ See fragments *infra*, e.g. Nos. 247/8, p. 364; No. 481, p. 443; No. 549, p. 491; No. 556, p. 495; No. 762, p. 530; and *cf.* *Epitrep.* lines 693-697, pp. 96, 98; and *Epitrep.* 862-887, pp. 116, 118. (*cf.* Post, *Dramatic Art of Menander*, p. 124, on *Epitr.* 887 etc.)

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Menander, however, was born to be a playwright, not a philosopher. Whatever impulse was needed may well have come from his uncle Alexis, whose long life spans the century from Aristophanes to the death of Menander and whose two hundred plays bridge easily the transition from the Old to the New Comedy. This rate of productivity was exceeded by the younger poet, who wrote more than one hundred plays in about thirty-three years.

Menander's first play, the "Self-Tormentor" (*q.v. infra*, p. 349), was written in his nineteenth or twentieth year,¹ and he gained his first victory with "Anger"² (*infra*, note p. 416) in 316/15 B.C. His activities were cut short at the age of fifty-two by drowning, it is said,³ in the harbour of Piraeus. By the road from Piraeus to Athens Pausanias saw the tomb⁴ of Menander and the cenotaph of Euripides, a juxtaposition which, perhaps, over-emphasized in

¹ See W. E. Clark, *op. cit.*

² See Capps, A.J.P. xxi. p. 60 (1900).

³ From an unsupported statement of a commentator on Ovid, *Ibis*, 589. The craving to invent "parallel" deaths of famous men is perhaps responsible for the mythical tale of Quintus Cosconius that Terence also was drowned as he was returning from Greece with a cargo of translations of 108 of Menander's plays! (See Suetonius, *Vita P. Terenti.*)

⁴ The epigram inscribed upon it is very probably the one preserved in the *Greek Anthology*. (See L.C.L. edition by Paton, vol. ii. p. 398, No. 370.)

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tradition the real relation between the two poets. Menander was not a cenotaph of Euripides.

THE NEW COMEDY IN MENANDER

After the Macedonian conquest the Athenians, lacking the stimulus of complete political independence, turned more and more to rhetoric, to ethical philosophies, to aesthetic complacency and to the New Comedy of Manners. This New Comedy no longer offers the lyric beauty, the rapier wit, nor—as we know it¹ in Menander at least—the naked licence and the daring personal or political satire of Aristophanes. It does not, indeed, always nor only seek to provoke laughter, but is the scenic representation of human life: the pathetic, the serious, the gay, the amusing, the commonplace.

Menander's rival, Philemon, with his coarser jests, enjoyed a greater measure of popularity,² and so far overshadowed Menander's more delicate character-drawing that the latter won the prize only eight times.

¹ In Menander's fragments, as we know them—barring the ubiquitous courtesan and the recurring theme of a virgin betrayed—there is scarcely an allusion to offend modern taste, and the few instances of personal satire seem to be confined to his earlier plays. (cf. Le Grand, *Daos*, p. 38.)

² The vogue for Philemon continued, indeed, into late Byzantine times; see above, p. xi, note 2.

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The Plots.—A certain monotony¹ in the framework of the plots is the first, and, to some extent, the last impression received in studying the remains of the New Comedy. We are by repetition familiarized with the seduction or violation of a maiden; with abandoned infants; with the ultimate recognition scene, brought about by birth-tokens—rings, trinkets, vestments; reconciliation; happy marriage. But there are a thousand and one variants in developing these plots, and, as Le Grand² has pointed out, in evaluating any ancient work of art it is essential to bear in mind what the Greeks regarded as primary and not as merely secondary: “la comédie grecque n’a été ni plus ni moins monotone que la tragédie, la poésie narrative, la sculpture ou l’architecture.” Menander’s own plots, as we now know or infer them, were reinforced and developed by side scenes and by well executed delays which led up to the *dénouement* through an ingenious piecemeal surrender of contributory details.

¹ See admirable discussion by C. R. Post, *The Dramatic Art of Menander*, H.S.C.P. vol. xxiv. pp. 111–145.

² See Le Grand, *Daos*, especially pp. 644 ff. This monumental and detailed study of the New Comedy may serve to fill out the necessarily inadequate observations possible in this brief sketch. Compare the English translation of the same work by James Loeb (see Bibliography below).

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Character-Drawing.—Menander's fame is due to the delicacy and the verity of his character-drawing and his spirited dialogue.

If the framework of the plot in the New Comedy appears conventional the *dramatis personae*, the types of character presented, are standardized almost like the familiar pieces on a chess-board. But the pieces are numerous: the cook, physician, diviner or mendicant priest, philosopher, confidante (female or male), banker, usurer, merchant, lover, the intervening father, facetious or grandiloquent slaves, courtesans, old nurses and their mistresses, the major-domo, parasite, soldier, farmer, seafarer—the interest centres on the combinations possible in the ordinary game of life, and the more skilful poet best plays his pieces—knight, bishop, and pawn—so as to avoid a stalemate at the end.

Menander's "mirror of life"—his traditional meed of praise—reflected, without needless refraction, contemporary life. But contemporary Athens had fallen on evil days. The "passing show"¹ that crossed his mirror was a tamed menagerie; the political and social atmosphere was no longer vibrant either with victory or with struggle. Yet Menander's

¹ *cf. infra*, p. 443, fragm. No. 481.

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characters are no mere marionettes. Many¹ of his characters live in the memory and emerge from their conventional types. The sordid is relieved by elements of generosity and unselfishness and by romantic love;² to which Ovid bears testimony while perhaps appreciating its quality only imperfectly. Menander's artistic fidelity to Life secured his posthumous fame.

Prologue.—The wooden device of the isolated prologue, conventionalized by Euripides, was shrewdly adapted by Menander, who postponed³ it until after the audience had been won⁴ by dramatic dialogue. Whether Menander, and others, regularly made use of a postponed prologue is, at present, only a matter of inference.

¹ e.g. Abrotonon in the *Arbitrants*; cf. Capps, *Edit. of Menander*, p. 30 *et passim*. See also Le Grand, *op. cit.* pp. 232–3, on the character-drawing of Davus; also Post, *op. cit.* p. 141.

² Many lovers loved before Euripides—and also after him! Excessive emphasis on the obvious influence of Euripides in this and in other elements (see Bibliography, e.g. Leo) ignores the fact that Menander had Life itself as a model. See the admirable analyses in the three articles by H. W. Prescott (*vide* Bibliography) and more especially “The Antecedents of Hellenistic Comedy,” C.P. 13, pp. 115–135.

³ cf. *infra*, p. 203, *Periceir.*; p. 297, fragm. 1 of *The Hero*; and p. 489, fragm. No. 545. M. was not the only one to use this device; cf. C. H. Moore (C.P. xi. 1–10, on the *fragm. incert.* P.S.I. 126), who adds Τύχη Προλογίζουσα to some twenty such personifications known from the New Comedy, and examines their prototypes in Greek Tragedy. See also Le Grand, *op. cit.* 508–524; Post, *op. cit.* pp. 127–131.

⁴ Post, *op. cit.* p. 131.

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Chorus.—The “chorus”¹ noted here and there in the MSS. as a stage direction marks off the quasi-“acts.”² No actual words are transmitted. Innovations, perhaps begun by Agathon, resulted, in the New Comedy, in a “Comus” performance probably accompanied by song and dance and given by groups of persons sometimes to be identified by words of the actors before or after the performance.

GREEK VOCABULARY AND STYLE³

Menander’s choice of words and expressions, whether in dialogue or monologue,⁴ is eminently

¹ See Flickinger, “Χορὸν in Terence’s *Heauton*, the shifting of Choral Rôles in Menander, and Agathon’s *Embolima*,” C.P. vii. 1 (1912). Also in *Hermes*, vol. 43 (1908), two articles by A. Körte, two by Fr. Leo, and one by O. Immisch. Also see Loeb (trans. of Le Grand’s *Daos*), “New Comedy,” pp. 336–39, 367–70, and Croiset, “Litter. Grecque,” iii. p. 610. See also Menander’s own sententious reference to the “Mutes in Life’s Chorus,” *infra*, p. 353.

² Le Grand, *op. cit.* p. 465.

³ *cf.* Durham, “Vocabulary of Menander” (see Bibliography); Croiset, “Style of Menander” (*Hellenic Herald*, July, 1909, trans. from *Revue des Deux Mondes*); also the analysis in Le Grand, *op. cit.* pp. 325–344. The free use of asyndeton, for example, is obviously suited to the spoken word; tragic colouring, on occasion, is certainly a self-explanatory device; and Menander’s traditional “sententiousness”—the *κομβολόγιον* of apothegms—fits normally into the context discovered. The language was entering the penumbra of the *κοινή* (e.g. *οὐθέν*, *γίνομαι*, etc.), but the Attic light is not yet eclipsed. (*cf.* Croiset, “Le Dernier des Attiques—Ménandre,” *Revue des Deux Mondes*, vol. 50.)

⁴ See Le Grand, *op. cit.* p. 550.

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suitable to the matter in hand, his diction being usually of great clarity, his realism, while avoiding unnecessary vulgarity, adapted to the characters, whether slave or master. His vocabulary is dictated by contemporary, not traditional, Attic Greek.

SOURCES AND LEGATEES

The patent familiarity of Menander with Euripides¹ must not be allowed to obscure his contacts with the other great writers of Tragedy, nor with Aristophanes himself, whose fervid vigour still crops out in Menander although "in Plautus and Terence the lineaments of this kinship have been effaced . . . Even if the New Comedy is the adoptive child of the Tragedy of Euripides its mother was, after all, the Old Comedy."² But even less must we forget that the main source of Menander's vitality was Life³ itself—the daily life in Athens.

The use, or abuse, of Menander by writers of Roman⁴ Comedy—ranging from actual translation

¹ See bibliographies, *passim*.

² Fr. Leo, "Der neue Menander," *Hermes*, 43 (see context).

³ See H. W. Prescott (*op. cit. supra*, p. xviii, note 2) and, *inter alia*, his suggestion of the influence of the Sicilian-Attic type of comedy (C.P. 13, p. 118). With this might be compared the double *herm*, thought by Poulsen (*op. cit.* p. 43) to be Menander and Epicharmus (?).

⁴ *e.g.* Atilius, Caecilius, Afranius, Luscius, Plautus, Terence, Turpilius (Christ, *Griech. Litt. Gesch.*⁵, p. 373).

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to the telescoping of plots or free selection of material—is a problem to which many¹ writers have given detailed attention. Terence, four² of whose six extant plays are frankly attributed to the Greek of Menander, seems to offer the best points of contact. In at least three comedies Terence made use of “contaminatio” of plots or even blending of the material, but, as fortune has preserved no one of these Menandrian plays, we are still unable to estimate the exact meaning, and justice, of Caesar’s apostrophe (see above, p. x, note 3) and whether the alleged lack of “vis comica” in Terence means lack of inventiveness³ in the necessary re-making of material to suit the exigencies of the Roman theatre. Meanwhile Terence’s beauty of diction and vivid charm remain unimpeached.

¹ See bibliographies *passim* and, especially, for Plautus and Terence, Prescott (three articles cited in Bibliography, p. xxxi); Leo, *Plautinische Forschungen*; Le Grand, *op. cit.* pp. 353–365; C. R. Post, *op. cit.* with conspectus, H.S.C.P. xxiv. p. 112.

² The *Hecyra*, although also attributed in the Didascalía to the Greek of Menander, is apparently derived more nearly from Apollodorus. See Lefebvre, *Ménandre, ed. princeps*, pp. 31–33 (1907), for comparison of the *Hecyra* and *Epitrep.*; see also Lafaye, *infra*, Bibliography. See below, p. 353, *The Heiress*, with reference to the *Phormio* of Terence.

³ That Caesar was *not* implying a lack in Terence of τὸ παθητικόν seems evident.

EXTANT WRITINGS

From the plays of Menander, probably aggregating when complete more than 100,000 lines, we possess to-day (exclusive of the 758 gnomic verses loosely attributed¹ to Menander and of numerous fragmentary words preserved in citations) only some 4,000 lines. We know these from the following sources²:—

1. The Cairo papyrus, discovered in Egypt in 1905, contains portions of five comedies and some minor fragments as yet unidentified. Although no one play is complete, yet, in the case of three of them, continuous scenes are preserved and the main outlines of the plots, with many details, may be followed or inferred. For one of these plays, the *Periceirromène*, two MSS.—the Leipzig and the Heidelberg—partly duplicate, partly supplement the Cairo text, and a third MS., *Ox. pap.* vol. ii., adds 51 lines near the end of the play.

2. A series of other discoveries of new fragments and the identification of material existing in various collections have enlarged our knowledge of seven or, possibly, eight of the plays already known. There are: 125 lines of the *Georgos* (Egypt, 1907, now in Geneva); 118 lines of the *Colax*; 23 lines of the *Perinthia*; and 40 lines (much broken) of the *Misoumenos*, published from 1903–1910 in vols. iii. vi. and vii. respectively of the *Oxyrhynchus papyri*; 101 lines (some 34 reasonably complete) of the *Citharistes*, Berlin Klassikertexte, Heft v. 2, 1907; 20 lines of the *Coneiazomenae* in the library of Dorpat, identified by Zureteli and published by Körte (1910); certain fragments in St. Petersburg containing 56

¹ Not included in this edition—various other Byzantine anthologies were current.

² For details see the text and introductions below.

³ To these must be added now (1920–21) a fragm. of 27 broken lines and a few verse-ends, published in *Ox. pap.* vol. xiii. No. 1605. The word *Θρασωιδ-* in col. ii. 25 seems to identify this fragm. with the *Misoumenos*.

EXTANT WRITINGS

lines of the *Phasma*, identified by Jernstedt and included in Körte's edition, and two other fragments here included in the *Epitrepontes* (see below, p. 10) but printed by Körte as Unidentified Comedy No. II., and one other fragment assigned to the *Canephorus*; and, finally, an important fragment of the *Epitrep.* published in 1914, *Ox. pap.* vol. x. No. 1236 (see below, p. 12).

3. Two other finds may be mentioned here, although not accepted in this edition: (a) in the papyri from Ghorân (see Körte, *Hermes*, 43, p. 48) an attempt has been made to identify certain fragments with the Ἄριστος of Menander. This is rejected both by Körte, *op. cit.*, and by Le Grand, *op. cit.* p. 222. (b) In the *Papiri Greci e Latini*, vol. ii. (P.S.I. 126), is published *Frammenti di una Comedia di Menandro*. Körte (N. Jhrb. 39, 1917) accepts this as written by Menander.

4. In Kock's *Comicorum Atticorum Fragmenta* (with Demianczuk's *Supplementum Comicum*) are edited from various sources: (a) about 1,000 lines under 90 titles actually identified, including those already mentioned, and (b) more than 800 lines from unidentified plays, together with 169 others which have been attributed with doubt to Menander.

In this edition the material from (1) and (2) is included, being equivalent to what is found in the second Teubner edition (*plus* the *Ox. pap.* fragment No. 1236) or in the second edition of Sudhaus. In addition there are here given the most significant fragments from sixty-seven of the other identified plays, and also more than two hundred of the unidentified fragments, aggregating 612 lines. Although these minor fragments, with a few exceptions, can give little suggestion as to plot-entanglement, they still remain of essential value in our estimate of Menander's ethical quality and in their reflection of contemporary life.

THE TEXT

For the material in the Cairo papyrus the text reflects primarily Lefebvre's second (1911) edition, facsimile and apograph, which superseded the *editio princeps*. Many changes, however, due to independent examinations of the papyrus by Jensen and by Sudhaus, have been accepted in whole or in part. A multitude of corrections or supplements made by other commentators, including Körte and Sudhaus in their respective second editions, with some by the present editor, have been incorporated or modified. For the first four plays a comparison with the edition by Capps (1910) will show continuous indebtedness to him where subsequent knowledge has not entailed changes. In addition his stage directions have often been incorporated with little or no change.

For the text of the other recently discovered fragments there have been chiefly used the second editions of Körte and Sudhaus respectively, Grenfell and Hunt's *Georgos*, the *Oxyrhynchus papyri*, and Kretschmar (for the *Georgos*, *Colax*, and *Phasma*).

For the other minor fragments the text has been based upon Kock's *Comic. Attic. Fragm.* (collated with Meineke, Dübner, Reitzenstein) and Demiańczuk's *Supplem. Comicum*.

Supplements in the text are indicated by half-brackets, $\lceil \rceil$, superior to the line. Conjectural insertions are indicated by angular brackets, $< >$, and, in the translation, assumed context is indicated by brackets. The paragraphus, —, indicating in the MSS. a change of speaker, is inserted under each line where its presence is certain. In broken portions of the text the double point, (:), also indicating, in the MSS., a change of speaker (or, rarely, *self*-address), has been occasionally retained where the new speaker could not be designated.

The critical notes tacitly assume a few obvious corrections of the apograph and also, where no further discussion is now

THE TEXT

necessary, the mass¹ of corrections, supplements, or emendations already recorded in the critical apparatus of Capps, of van Leeuwen, of Körte², of Sudhaus², of Grenfell and Hunt, etc. Subsequent additions or changes are referred to the proper source, when known.

¹ See *infra*, Bibliography.

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¹ Other translations, not seen by the present editor, are: D. Bertotti (Italian), *L'Arbitrato*, Pinerolo, 1910, and L. N. de Olwer (Spanish), *El teatro di Menandro . . . texto originale y versión directa de los numeros fragmentos*, Barcelona, 1911.

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NOTE.—C.P. = *Classical Philology*; H.S.C.P. = *Harvard Studies in Classical Philology*.

MENANDER
THE ARBITRANTS

THE ARBITRANTS¹

INTRODUCTION

I

THE *Epitrepontes*, or "Those Who Submit their Case to Arbitration," is the most complete of the five plays partially preserved in the Cairo papyrus. Alciphron² cites this comedy among the *chefs-d'œuvre* of Menander, and Quintilian³ mentions it with five others, now known only by meagre fragments, when he speaks of Menander as a model in matter and manner for the young Roman orators. "He alone," continues Quintilian, "in my judgment, if read with diligence would suffice to secure all the qualities which we are inculcating; so completely has he mirrored human life, . . . so aptly does he conform to every circumstance, character and mood." The Arbitration scene of Act II, with which the mutilated papyrus begins, is only one incident in the play, but it reflects so perfectly these qualities of Menander that it is not surprising that the poet drew the title from it.

The list of *dramatis personae*, the argument, the whole of the first "Act" (with two exceptions noted below), considerable portions within the play, and some lines at the end have been lost. Important details in regard to the plot and the characters are uncertain and some of them are likely to remain subjects for ingenious controversy, but the resultant

¹ For coinage of this word cf. English: *confessants*.

² *Ep.* ii. 4, 19. ³ *Inst.* x. 1, 70.

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impression, in spite of mutilation, is that of an artistic whole.¹

The plot is as follows. At the women's night festival of Tauropolia, in the course of the year preceding the opening of the play, Pamphila, daughter of Smicrines, had been violated by Charisius, a well-to-do young man. The girl retained the ring of her betrayer but no recollection of his face. The two, meeting afterwards as strangers, are married and are living happily in an Attic country deme, probably Acharnae, when a child is born to Pamphila which she, with the help of her old nurse, Sophrona, causes to be exposed, apparently among the foot-hills of Mount Parnes, together with certain birth-tokens, including the ring of the unknown father. Charisius is informed of the circumstance by his eavesdropping slave, Onesimus. Being much in love with his wife he is unwilling to divorce her but refuses to live with her. He gives himself up to revellings with boon companions and the harp-girl, Abrotonon. With a reference to this situation the play apparently begins.² An unidentified character, possibly a public caterer, is cross-questioning Onesimus about the somewhat strained domestic relations within. The remainder of this dialogue, now lost, and the other missing scenes of Act I, doubtless developed the

¹ Of all the extant material this play offers the best chance to appraise Menander. Also the reconstruction of its plot and text requires the most discussion. Hence the space accorded to it in this volume. This must serve in lieu of details necessarily omitted in the general and special introductions for lack of space. See M. Croiset, *Menandre, L'Arbitrage*, 1908, pp. 2 ff. for an admirable evaluation of this play.

² Assuming that the fragment (600 K.) of three lines belongs in this position.

INTRODUCTION

situation and put the audience in possession of the facts necessary to an understanding of the subsequent action.¹

When we are able² again to pick up the thread, at about thirty-five lines before the end of Act I, the father of Pamphila, the close-fisted and irascible Smicrines, has arrived upon the scene. He has come to investigate and to discuss with his daughter rumours current about his son-in-law's dissipated life. He is full of resentment and alarm at the misuse of the dowry money. He has, perhaps, already a germinating thought of getting it back again by means of a divorce. But neither the true nor the garbled story of the birth of a baby is as yet known to him.

After Onesimus's monologue at the opening of Act II, Smicrines probably emerges from his interview with Pamphila and is on his way back to Athens, when he becomes, incidentally and unwittingly, the arbitrator over the fate of his own grandchild. Thus the audience is skilfully put in possession of the irony of the situation and can welcome with an especial relish the subsequent appearances of the angry or perplexed Smicrines, who forms a real *pièce de resistance* up to the very end.

The Arbitration scene, which is preserved intact,³ opens in the midst of a dispute between a shepherd

¹ The wooden, though not unusual, device of inserting a formal prologue (cf. *The Girl Who Gets Her Hair Cut Short*, page 198), may have been avoided in this carefully developed play.

² From the "St. Petersburg" fragment. For the reasons for accepting and inserting this fragment here see below, page 10.

³ This is the beginning of the Cairo papyrus, as preserved, and with it begins the actual numbering of the lines in this edition.

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and a charcoal-man. The abruptness of the opening is only apparent, so as to give the desired realistic touch of speakers coming suddenly within earshot. All essential details come out naturally.

The foundling child, recently exposed by Pamphila, has been discovered by the shepherd, Davus. Unwilling to rear it himself he has given it, upon request, to Syrisus, a charcoal-burner,¹ whose wife had lost her own baby. The birth-tokens Davus retained himself. Syrisus, learning this, now demands them of him. Davus refuses to give them up. They appeal to a dignified gentleman, Smicrines as it happens, who now appears on the scene, and ask him to arbitrate their quarrel. Smicrines decides that the birth-tokens, along with the foundling, go to the care of the foster parents. Syrisus and his wife, with the baby, are on the way to the house of Chaerestratus to pay him, as landlord, their tithes. As they pause in front of the houses to go over the newly rescued birth-tokens, Onesimus comes up and recognises among the trinkets the lost ring of his master, Charisius. This ring, through the clever assistance of Abrotonon, who had been in attendance upon the women at the Tauropolia festival, leads ultimately to the happy discovery that Charisius is himself the father of the child. In Act III, lines 202-363, Abrotonon's vivacious narration of the Tauropolia episode; her rapid planning of an audacious but benevolent trick upon Charisius; and the dialogue with Onesimus leave nothing to be desired on the score of realism. Of the next 130 lines, to the end of Act III, only fragmentary suggestions

¹ Probably of the deme Acharnae on the wooded foot-hills of Mt. Parnes. See Aristophanes, *Acharnians*.

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are preserved, but at least thus much seems clear;¹ Smicrines has again returned, determined to take back home the dowry and his daughter. He hears that a child has been born to Charisius and the harp-girl. He knows nothing of Pamphila's own affair. There follow: a mutilated soliloquy by Smicrines; one by the Cook; and various dialogues including that with the young friends of Charisius who vainly strive to appease and to divert the old man's indignation against his son-in-law.

Smicrines goes into the house determined to overbear all opposition on the part of Pamphila to a formal separation from her husband.

At the beginning of Act IV² Smicrines is making clear to Pamphila, with such patience as he is capable of, the impossible situation for a wife whose husband keeps up a "double establishment." Pamphila, conscious of her own history, persists in her loyal devotion to her husband. Charisius, as we learn at line 669, overhears this conversation. Smicrines (in the missing lines) goes off once more, baffled.

In the remainder of Act IV, partly well-preserved and partly restored by the lucky find of another papyrus fragment,³ we have two *recognition* scenes, with vivid dialogue and narrations, in which Pamphila

¹ For details see running interpretation of the fragmentary text.

² The placing of this fragment here and its interpretation are due to Professor Harmon's ingenious and convincing proof, see below, page 12.

³ For the combination, with the two extant pages of the Cairo MS., of the newly discovered Oxyrhyncus papyrus and the consequent identification and placing of the important, though mutilated, fragments β^1-4 , see below, page 12.

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and, later, Charisius himself discover the real truth. This heals all their trouble.

In Act V, of which the first portions are missing or mutilated, we can at least identify¹ a scene involving the emancipation of Onesimus and the purchase and emancipation of the astute and beneficent Abrotonon; we may infer a lost scene in which the kindly Syrisus and his wife are rewarded for their jealous care of the child's interests; and we have, practically intact, the final *dénouement* in which old Smicrines, last of all, is allowed, after malicious baiting by Onesimus and Sophrona, to learn the truth. When the Cairo manuscript finally breaks off we are evidently very near the end.

Apart from the breaks due to the fragmentary transmission of the text, the transparent plot needs no elaborate elucidation. Menander, as is his wont, leads up to the romance of love within the marriage bond.² He holds his mirror to contemporary life but contrives to reflect far more of good than of evil. Charisius commits one outrageous act, represented as alien to his character when sober. He is generous to his wife when he learns of her misfortune and of her deception in marrying him without a confession. He "hates the gay life" in which he tries to drown his continued love for Pamphila. When he hears from Abrotonon her cunningly distorted tale he rejects the usual plea of masculine immunity from blame and holds that his own crime far outdistances his wife's innocent misfortune.

Pamphila, innocent throughout except for the not

¹ The interpretation and exact placing of certain fragments (see text) is conjectural.

² cf. Plutarch, *Quaest. Conv.* vii. 3.

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unnatural concealment of her misadventure, is loyal to her husband when the uncomfortable results of his real transgression bear most heavily upon him. Both are rewarded for their rightmindedness.

The harp-girl, Abrotonon, though canny enough in her own interest, is "honest" and generous-minded. The sterling goodness of Syriscus, the charcoal-man, might convert coals into diamonds. Davus is the only villain in the play, as preserved, and swift retribution overtakes his contemptible willingness to defraud the baby of his chance of a "recognition."

Even the close-fisted and crusty old Smicrines betrays his innate sense of justice by his indignant verdict against Davus. Nor does the mere fact that his anxiety is apparently greater concerning the dowry than for his daughter's happiness exclude a belief in his paternal affection, made evident, indeed, by the gift of a generous marriage portion in the first place. He passes, as is just, through an intermittent Purgatory of hostility and baiting to emerge, as is not unjust, at the end of the play, into the serene Paradise of a happy grandfather. He is an admirable *tertium quid* to unify both the action of the play itself and the complex motives in human character.¹

¹ The *Hecyra* of Terence, with its inverted resemblances to the plot of the *Arbitrants*, reproduces more directly the *Hecyra* of Apollodorus of Carystus which, in turn, we may assume, was a remodelling of Menander's play.

INTRODUCTION

II

CONSPECTUS OF THE SEQUENCE OF THE FRAGMENTS AS ASSUMED IN THIS EDITION.

		Line Numbers.		Quaternion Pages.
	Fragm. 600 K. (three lines)		1	X, p. 13 or p. 15?
	The St. Pet. fragments (49 lines; lacunae)		1	X, pp. 15, 16 or Y, 1-2?
MS. (L ³) numbers.		¹ In this Edition.	Teubner, Ed. No. 2.	
	Cairo D ¹ , D ² , C ¹ , C ² , B ¹⁻⁴ , C ³ , C ⁴	1-357	1-357	Y, pp. 8-12
37 450-499	„ D ^{3, 4} [=TNM ¹ , VX ¹ and TNM ² , VX ²]	358-427	{ 358-408 and 431 ₆ -431 ₅₅	Y, pp. 13-14
48	„ YR ² + lacuna 14 ± lines	428-462	408 ₁ -420 ₆	Y, p. 15
28	„ YR ¹ + lacuna 14 ± lines	463-497	420 ₇ -431 ₁₅	Y, p. 16
	„ Z ¹ + lacuna ca. 23 lines	498-532		Z, p. 1
	„ Z ² + lacuna ca. 23 lines	533-567		Z, p. 2
	Lacuna of two quaternion pages = 70 ± lines	568-637		Z, pp. 3, 4
	{ In this lacuna insert, at end, Frag. 184 K. and Frag. 566 K.			
39	Cairo, H ¹ , H ² (Oxyrh. fr. 1236 recto)	638-707	432-501	Z, pp. 5, 6
83-590)	Oxyrhynchus, 1236 verso + Cairo β ¹ + Q ²	708-743	<div style="display: inline-block; vertical-align: middle; text-align: center;"> $\left. \begin{array}{l} U^2, Q^2, U^1, Q^1 \\ = 501, -519 \\ \beta^{1-4} \text{ assigned in } K^2 \text{ to Peri-} \\ \text{cleomene.} \end{array} \right\}$ </div>	Z, p. 7
91-599)	Lacuna 10 ± lines; Cairo β ² + Q ¹	744-776		Z, p. 8
70, 575)	Lacuna 4 ± lines U ¹ ; β ³ lac. of ca. 10 lines	777-810		Z, p. 9
76-581)	Lacuna 4 ± lines U ² ; β ⁴ lac. of ca. 10 lines	811-847		Z, p. 10
71	Cairo H ³ , H ⁴	848-919		Z, pp. 11, 12
	End of play missing = ? lines	920-		Z, p. 13

¹ It is not practicable to reckon an exact number of lines for the missing first Act, but it may be assumed that at least 210 lines preceded 1. Assuming therefore some 35 lines as lost at the end of the play, the total length would be at least 1164 lines (or 1225, see below). (Sudhaus, ¹² assumes 1305.) In Capps's edition the numbers for D¹-C⁴ and for 1-2 and H³⁻⁴ are the same as in this edition.

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The delimitation into the conventional five "acts" is now possible, three of the four appearances of the chorus being identified and the fourth placed with reasonable certainty. The length of Act I is wholly inferential, that of Act II and Act V may be conjectured approximately. This would give a normal average length for the acts, as follows :

Act I	<i>circa</i> 200 ± lines
Act II (begun on St. Pet. <i>verso</i>) (x) + 201 lines	„ 260 ± „
Act III (settled in Cairo text) 202-497	297 „
Act IV (beginning, as assumed, with Z ¹) 498-764	268 „
Act V begins in β ² 765 to 919 + (x)	<i>circa</i> 200 ± „
<hr/>	
Total 1225 ± lines	

THE TEXT AS HERE RECONSTRUCTED.

The reconstruction of this mosaic-like text from the fragments listed in the preceding conspectus is the outcome of long and critical examination and discussion by many scholars in England, France, Germany, and the United States. There has been progress from possibility to probability, and, in some cases, from error to certainty.

The order adopted in the present text differs in some respects from that of all preceding editions. Certainty at all points cannot be arrived at unless some further discovery throws new light on what is now doubtful. The following memoranda will indicate that the arrangement is not, with possibly one exception (*i.e.* U¹ and U²), an arbitrary one.

1. The short fragment, No. 600 in Kock's *fragmenta adespota*, is referred to the opening of the play by a general consensus of opinion.

2. The St. Petersburg fragments, from their content, are to be referred to this play with confidence. About their position there has been much controversy. The history of their discovery is given by Professor Edward Capps, *Four Plays of Menander* (1910), pp. 34-35, who was the first to recognize that the *recto* belonged to this play and who placed the fragments at Act III-IV. The allusion, lines 33-35, just before the entry of the Chorus, seemed, with other

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indicia, to point to an advanced state of the action. The *verso* only was at first included by Van Leeuwen (ed. 1908) and placed at Act I-II. Croiset (*Revue des études grecques*, 1908) favoured the insertion later in the play. Miss I. Kapp (*Hermes*, xlvii. 317-319) argued for the position Act I-II, and Sudhaus (*Hermes*, xlviii. 15 ff.) likewise approved of this position which he adopts in his second (1914) edition, prefixing also fragm. Z¹⁻² (for which, see below). Körte, in the second Teubner edition (1912), excludes the fragments, for reasons rehearsed pp. xxi ff., while admitting that much of the matter is germane to the play.

The earlier position in the play is here adopted because there seems to be no suggestion in these lines that Smicrines knew of the birth of a son to Charisius, not even the garbled story of Abrotonon. His general indignation against Charisius seems consistent with his feelings at a first visit to Pamphila. On the other hand allusions in the fragments VX and YR would seem to make the matter in the St. Petersburg fragments inadequate if placed after these fragments (for which see below).

3. Fragments NTM¹+VX¹ and NTM²+VX². The liaison between NTM and VX was already contemplated and tested by M. Lefebvre who discusses it in the facsimile edition of 1911 (Intro. pp. x-xiii). After long hesitation, however, he rejected the combination. Professor Carl Robert (1912, *Sitzungber. der königl. preuss. Acad. der Wiss.* xxii.) revised the scheme with a slight difference: viz., he raised up fragment VX¹ one line so that the first verse-end, -δη, on the right, comes opposite εὖθ' the fourth, instead of the fifth, verse-end of fragm. M¹, on the left, etc. The meagre verse-ends thus rearranged Robert filled out with conjectural matter including two proper names (one of these, Moschion, not mentioned in the extant fragments, is a "delegate-at-large" from other plays of Menander and the New Comedy).

After much hesitation the present editor has adopted Robert's arrangement as being more probable than any other combination (noting especially what M. Lefebvre, *l.c.*, has to say about "*les caractères extrinsèques*"). This does not involve, however, the acceptance of Professor Robert's ingenious and over-subtle conjectural restorations, but, with the fragments YR¹⁻² following closely, it does preempt the

INTRODUCTION

position to which Professor Capps, with great probability at the time (1910), referred the St. Petersburg fragments.

4. Fragments Z^{1,2}. The placing of these small, but interesting fragments at the beginning of Act IV is due to Professor Harmon's keen insight. The character on the margin of Frag. Z¹ he interprets, not as a page number, 6, but as a quaternion signature, this quaternion, Z, being the sixth in the codex according to Körte's arrangement. The internal evidence of the fragments is even more convincing. Smicrines is urging upon his daughter the plight of a wife whose husband keeps up a "double establishment" (*cf.* δ(ς)). It must therefore be placed after Smicrines has been told the trumped-up story of Abrotonon's child. It would, therefore, be utterly out of place in Act I where Sudhaus prefixes it to the St. Petersburg fragments.

5. Fragment No. 1236 of Oxyrhynchus Papyri, vol. x. (1914). This unexpected find has contributed in three particulars to greater certainty in the interpretation of the text. First: the *recto* duplicates the Cairo pap. lines 285-406 (=665-686 of this edition), confirming or modifying one or two doubtful verse-ends. Second: the *verso* contains some twenty-one verses of which about one half are new and give several clues to the speakers. Third: the other half of these verses overlaps a portion of the mutilated fragments, Cairo β¹⁻⁴, hitherto conjecturally assigned (see Körte², pp. 93, 94) to the *Periceirromene* because of the marginal designations of speakers taken by Lefebvre to indicate "Polemon" of that play. As it is now certain that these fragments, β¹⁻⁴, belong to the *Epitrepontes*, other readings of these letters now seem probable (see note on text of 729). As the *recto* of Ox. No. 1236 coincides with lines 385-406 of the Cairo papyrus, its *verso* might be assigned to either one of the lacunae which precede and follow respectively at a convenient distance. The context, however, shows that it follows and, by overlapping β¹, proves that the parts of this latter fragment follow in the order: β¹⁻²⁻³⁻⁴. Moreover β² contains the break and indication of a Chorus; consequently we have the beginning of Act IV, now made definitive just about where (764) it had been previously assumed by Capps, Robert and others. Finally, the fragments β¹ and Q²; β² and Q¹ may be combined by virtue of the contexts and seem capable of physical union also.

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6. Fragments U^1 and U^2 . The placing of these small but important fragments has caused much controversy. In the second Teubner edition (1912) the order: H^2 ; $-U^2$; $-Q^2$; $-U^1$; $-Q^1$ could still be accepted with confidence. The discovery of Oxyr. pap. No. 1236 and the consequent addition of β^{1-4} made this impossible. Various combinations, including physical union, of $\beta^1 + U^2$ and $\beta^2 + U^1$ at once suggested themselves to different scholars independently. Robert, in *Hermes*, xlix. 3 "Das Oxyrhynchosblatt der Epitrepontes" published his combination and confident conjectural reconstruction with, apparently, insufficient regard to the physical obstructions to the union. His scheme and further hypothetical combinations are tested (with a phototype reproduction) and rejected in *A.J.P.* vol. xxxvi. 2, pp. 185-202 (F. G. Allinson: "Menander's *Epitrepontes* Revised by the New Oxyrhynchus Fragment"). The tentative arrangement adopted in the present edition offers, it is believed, a plausible context without any mechanical difficulties. Sudhaus, who died before his second edition was completed, left U^1 and U^2 outside of the consecutive text. They are there printed at the end.

Note to 2, p. 10.—The probable decipherment of $\Sigma\mu\iota\kappa\rho/$, in margin of St. Petersburg fragment (made by Hutloff and others), is contributory evidence to the identification with this play.

ἘΠΙΤΡΕΠΟΝΤΕΣ ΜΕΝΑΝΔΡΟΥ

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

Μάγειρος	Δᾶος
Ὀνήσιμος	Ἀβρότονον
Σμικρίνης	Χαρίσιος
Χαιρέστρατος	Παμφίλη
Σιμμίας	Σωφρόνη
Σύρισκος	

Χορὸς συμποτῶν

Κωφά: Γύνη Συρίσκου καὶ τὸ παιδίον ὑπηρετᾷ τοῦ
Μαγείρου·

THE ARBITRANTS

DRAMATIS PERSONAE

COOK, *or public caterer, from Athens.*

ONESIMUS, *a slave to Charisius.*

SMICRINES, *father of Pamphila.*

CHAEERESTRATUS,¹ *a land-owner ; friend of Charisius.*

SIMMIAS, *friend of Charisius and Chaerestratus.*

SYRISCUS, *a charcoal-burner and tenant-slave of Chaerestratus.*

DAVUS, *an Attic shepherd.*

ABROTONON,² *a harp-girl ; a slave.*

CHARISIUS, *husband of Pamphila.*

PAMPHILA, *wife of Charisius.*

SOPHRONA,³ *an old servant woman of Smicrines and nurse of Pamphila.*

CHORUS *of revellers.*

MUTES : *The wife of SYRISCUS.*

THE BABY, *child of Pamphila and Charisius.*

ASSISTANTS *of the Cook.*

¹ This name, by the convention of Comedy, was given to a *young* man. Hence the character of friend rather than father (the alternative theory of some editors) best suits Chaerestratus throughout the play.

² Abrotonon, also spelled Habrotonon.

³ Conventionally in the New Comedy Sophrona is the name of a nurse. Compare the *nutrix* in Terence's *Eunuch*, adapted from Menander, and also in his *Phormio*, adapted from the Greek of Apollodorus. Some editors have assumed that Sophrona is the wife of Smicrines.

ΕΠΙΤΡΕΠΟΝΤΕΣ ΜΕΝΑΝΔΡΟΥ

ACT I

SCENE. ΟΝΗΣΙΜΟΣ καὶ "Α"

"Α"

600 Κ οὐχ ὁ τρόφιμός σου, πρὸς θεῶν, Ὀνήσιμε,
ὁ νῦν ἔχων τήν Ἀβρότουν τὴν ψάλτριαν,
ἔγχε' ἔναγχος;

ΟΝΗΣΙΜΟΣ

πάνυ μὲν οὖν.

(Lacuna of — lines to recto of St. Pet.¹ fragm.)

¹ adesp. 105 = Pet. 2a. For St. Petersburg fragments see above, introduction, p. 10.

NOTE.—Lines "1-49" of St. Pet. fragm. cannot be definitely renumbered in this text.

Lines 1-15. Change of speakers as indicated in MS., see Capps, crit. notes; Hutloff; S². See Capps for suppl. n otherwise noted.

THE ARBITRANT'S

SCENE.—*A deme of Attica, probably Acharnae, before the house of Chaerestratus, now occupied by Charisius and Abrotonon, and an adjoining house, that of Charisius, in which his wife, Pamphila, still lives. The highway stretches off, nearly south, to the Acharnian Gate of Athens. In the background, to the north, lies Mt. Parnes.*

ACT I

SCENE. ONESIMUS and "A" (*someone unidentified, possibly the Cook*)

(*Onesimus meets "A." Their conversation, as preserved in the following fragment, turns upon the domestic affairs of Charisius.*)

"A"

Did not, Onesimus, your master, the young heir
The one who keeps Abrotonon, the harp-girl, now,
'Fore God I ask, did he not marry recently?

ONESIMUS

He did indeed . . .

(*The remainder of the scene and of the whole Act is lost except the "St. Petersburg" fragments, which are inserted here, as follows :*)

MENANDER

SCENE. ΣΜΙΚΡΙΝΗΣ, ΧΑΙΡΕΣΤΡΑΤΟΣ, (ΣΙΜΜΙΑΣ?)

ΣΜΙΚΡΙΝΗΣ

· · · · ·
 ἄνθρωπος οἶνον· αὐτὸ τοῦτ' ἐκπλήττομαι¹
 ἔγωγ'. ὑπὲρ <δὲ> τοῦ μεθύσκεσθ' οὐ λέγω·
 ἀπιστία γάρ ἐσθ' ὁμοῖον τοῦτό γε,
 εἰ καὶ βιάζεται κοτύλην τις τοῦ βολγού¹
 (5) ὠνούμενος πίνειν ἑαυτόν.

ΧΑΙΡΕΣΤΡΑΤΟΣ

τοῦτ' ἔγωγ'¹

· προσέμενον· οὗτος ἐμπεσὼν διασκέδα¹
 τὸν ἔρωτα.

ΣΜΙΚΡΙΝΗΣ

τί δ' ἐμοὶ τοῦτο; πάλιν οἰμώγεται.¹

προῖκα δὲ λαβὼν τάλαντα τέτταρ' ἀργύρου,¹
 οὐ τῆς γυναικὸς νένομιχ' αὐτὸν οἰκέτην.¹
 (10) ἀπόκοιτός ἐστι· πορνοβοσκῶ δώδεκα
 τῆς ἡμέρας δραχμὰς δίδωσι,

ΧΑΙΡΕΣΤΡΑΤΟΣ

δώδεκα.

Ἦπέπυστ' ἀκριβῶς οὕτοσὶ τὰ πράγματα.

3 ἀπιστία, MS. / ἀπληστία, conj. Wilam.

11 δίδωσι· with space, MS. // In margin X, perhaps = Χαίρ', S², Hutloff.

12 Ἦπέπυστ', Leeuw. / Ἦπίστατ', Cob. / Ἦλελόγιστ', Wilam.

¹ Probably this line = about 200. For convenience, however (as in L², K², and Capps's edition), the numbering begins again with the first line preserved in the Cairo papyrus.

² Roughly : obol = 1½d. (or .03½ cents) ; drachma = circa 9½d. ; mina = circa £3½ ; talent = circa £225.

THE ARBITRANTS

SCENE. SMICRINES, CHAERESTRATUS
(later SIMMIAS?)

(Smicrines, father of Pamphila, coming from the city, is soliloquising about the reports which have reached him in regard to the dissolute life which his son-in-law, Charisius, is leading. The project of inducing his daughter to separate from her husband is already forming in his mind. It is with the financial side of the situation that he seems to be chiefly occupied at this first visit to Pamphila.)

The beginning of his monologue is lost. He does not at first see Chaerestratus, who interjects various side remarks.)

SMICRINES, CHAERESTRATUS (*in concealment*)

SMICRINES (*soliloquizing*)

¹
The fellow and his wine! 'Tis this that knocks me
out—

Now I'm not talking of his merely getting drunk
But this now verges on what's quite incredible,
For even if a fellow should compel himself
To drink his wine, paying an obol ² the half-pint
At most—

CHAERESTRATUS (*aside*)

'Tis just what I expected! He'll rush in
And drive Love out of doors!

SMICRINES

What's this to me? Again
I say: "He'll smart for it!" For dower though he's
had

Four talents² down in cash he hasn't thought himself
His wife's domestic merely; sleeps away from home;
And to a panderer twelve drachmas² every day
He pays,—

CHAERESTRATUS (*aside*)

Yes, twelve. Precisely he has learned the facts.

MENANDER

ΣΜΙΚΡΙΝΗΣ

Ἰμηνὸς διατροφήν ἀνδρὶ καὶ πρὸς ἡμερῶν
ἔξ.

ΧΑΙΡΕΣΤΡΑΤΟΣ

εὐὶ λελόγισται· δὴ ὁβολοὺς τῆς ἡμέρας,
(15) ἱκανόν τι τῷ πεινῶντι <πρὸς> πτισάνῃ ποτέ.

ΣΙΜΜΙΑΣ (?)

ἸΧαρίσιός σε προσμένει, Χαιρέστρατε.
τίς ὁδ' ἐστὶ δὴ, γλυκύταθ' ;

ΧΑΙΡΕΣΤΡΑΤΟΣ

ὁ τῆς νύμφης πατήρ.

ΣΙΜΜΙΑΣ

τί γὰρ παθῶν ὡς ἄθλιός τις ἐργάτης
βλέπει σκύθρῳφ', ὃ τρισκακοδαίμων;

ΧΑΙΡΕΣΤΡΑΤΟΣ

ψάλτριαν

(20) σὰν γυναῖκα ι
. ιοι
. ς

(*Lacuna of circa 15 lines to St. Pet. verso*)

13 Ἰμηνὸς, Sudh. *Hermes*, xlviii.

14 ἔξ : ἐδ', Sudh. *op. cit.* // ἡμέρας : " membr. puncta add. m²," S².

15 Continued to Chaerestratus, Hutloff. / To Smicrines, S². // ἱκανόν τι, Wilam. suppl. // <πρὸς> inserted, S². // πτισάνῃ, Gomperz suppl.

16 ἸΧαρίσιός, K² suppl. // Χαιρέστρατε, Capps suppl.

17 τίς ὁδ' ἐστὶ δὴ, Jern. suppl., rather long. / τίς ἐστὶ, S², who reports MS. τι / . γλυκύτατε . στήσι
τηρ.

18 τί γὰρ παθῶν, Hutloff. / τί οὖν παθῶν, K². // ἐργάτης, Leeuw. / φιλόσοφος, Wil. / Hutloff sees φ.

19 Wilam. suppl. // ψάλτριαν to Chaerest., Hutloff. / S² divides line before δ. 20 τὴν ἐνδον οἰκοῦσαν, ? S² suppl.

THE ARBITRANTS

SMICRINES

Enough to keep a man a month and six whole days
Besides.

CHAERESTRATUS (*aside*)

Well reckon'd¹ that! Two obols by the day!
About enough for gruel for a hungry man!

SIMMIAS²

*(comes from the house to summon Chaerestratus. He
does not at first notice Smicrines.)*

Charisius awaits you now, Chaerestratus—
But, my dear sir, who's this?

CHAERESTRATUS

Our young wife's father, he—

SIMMIAS

Then why on earth like some poor, sorry, labourer
Looks he so glum, the thrice unfortunate? . . .

(In the broken lines Chaerestratus apparently first gives Simmias some idea of the situation, explaining Smicrines's indignation at his son-in-law. There is allusion to a "harp-girl" (19). After these asides Chaerestratus, in the lacuna of some 15 lines, has apparently addressed himself to attempting to mollify the angry father-in-law, and when the text, on the other side of the St. Petersburg fragment, begins again, he is, it may be inferred, concluding his exhortation to Smicrines by calling down a blessing conditioned on his leniency to Charisius. This, however, has no immediate effect on the old man, who presently goes in to his daughter.)

¹ i.e. $12 \times .18 = \$2.16$; 35 days (i.e. $29 + 6$) $\times .06$, \$2.10 (approx.).

² The identification of the interlocutor here as "Simmias" is an inference from his appearance below at line 413.

MENANDER

ΧΑΙΡΕΣΤΡΑΤΟΣ

.....
οὕτως ἀγαθόν τι σοι γένοιτο.

ΣΙΜΜΙΑΣ

μὴ λέγε

μάταιά γ'

ΣΜΙΚΡΙΝΗΣ

- οὐκ εἰς κόρακας; οἰμώξει μακρά.
(25) ἄλλ' εἶμι νῦν εἴσω, σαφῶς τε πνυθόμενος
ὅπως ἔχει τὰ τῆς θυγατρὸς, βουλεύσομαι
ὅντινα τρόπον πρὸς τοῦτον ἤδη προσβαλῶ.

ΧΑΙΡΕΣΤΡΑΤΟΣ

φράσωμ' ἐν αὐτῷ τοῦτον ἤκοντ' ἐνθάδε;

ΣΙΜΜΙΑΣ

φράσωμεν.

ΧΑΙΡΕΣΤΡΑΤΟΣ

οἶον κίναδος, οἰκίαν ποεῖ

διάστατον.

ΣΙΜΜΙΑΣ

πολλὰς ἐβουλόμην ἄμα.

ΧΑΙΡΕΣΤΡΑΤΟΣ

τί λέγεις;

ΣΙΜΜΙΑΣ

μίαν μὲν τὴν ἐφεξῆς.

23 Pet. 2b. γένοιτο: Capps, K². // μὴ λέγε, to Simmias, Allin. / cont. to Chaerest., S², Hutloff.

24 μάταιά γ', Allinson suppl. / In MS. space for 7 letters and for : before οὐκ, Hutloff. / μηδὲν σύ γ', Leeuw. // οὐκ etc. to Smier., Hutloff.

25 Jern. suppl. / εἴσειμι νῦν, S². 26 Körte suppl.

27 Leeuw. suppl. 28 Jern. suppl. 29 Jern. suppl.

30 διάστατον, S² suppl. / ἀνάστατον, Kock. // πολλάς etc. to Simmias, also distrib. of foll. parts, Allinson.

31 Suppl. Capps. / πολλάς, Jern. suppl.

THE ARBITRANTS

CHAERESTRATUS (*to Smicrines*)

.....
23 So may some blessing come to you !

SIMMIAS (*to Chaerestratus*)

Don't talk in vain.

SMICRINES

Nay you go feed the crows ! Go join the dead and
howl !¹

But I'll now go inside and when I've clearly learned
How matters with my daughter stand, I'll form my
plans

So as to make assault on him immediately.

[*Smicrines goes into the house of Charisius to Pam-
phila.*]

CHAERESTRATUS (*to Simmias*)

Are we to tell him that this fellow has arrived ?

SIMMIAS

Let's tell him, yes.

CHAERESTRATUS

The foxy rascal ! How he splits
A household !

SIMMIAS

I could wish the same to many more.

CHAERESTRATUS

What's that you say ?

SIMMIAS

For instance, that next door.

¹ Exclamatory curses like this (*lit.* "You shall howl the long howl") are difficult to render without recourse to expressions, anachronistic for the Greek, such as: "The Devil take you !" etc.

MENANDER

ΧΑΙΡΕΣΤΡΑΤΟΣ

τὴν ἐμήν;

ΣΙΜΜΙΑΣ

τὴν στήν γ'. ἴωμεν δεῦρο πρὸς Χαρίσιον.

ΧΑΙΡΕΣΤΡΑΤΟΣ

ἴωμεν, ὥς καὶ μεираκυλλίων ὄχλος
εἰς τὸν τόπον τις ἔρχεθ' ὑποβεβρεγμένων,¹
(35) οἷς μὴ ἵνοχλεῖν εὐκαιρον εἶναί μοι δοκεῖ.¹
ΧΟΡΟΤ

ACT II

SCENE. ΟΝΗΣΙΜΟΣ

ΟΝΗΣΙΜΟΣ

ἐπισφαλῇ μὲν πάντα τὰνθρώπει' ἐγὼ
οἰόμενος εἶναι
καὶ τοπ.
ὁ δεσπότης
(40) ὁ γέρωγ δ' ἐκείνος ὁ κατάρατος Σμικρίνης.¹
836 K οὐδὲ λόγον ἡμῶν οὐδ' ἐπιστροφὴν ἔχων¹

32-34 Jern. suppl.

35 Kock and Jern.

36 ff. to Onesimus, Capps. // ἐπισφαλῇ μὲν¹, Jern. suppl. // τὰνθρώπει', C. W. E. Miller. // ἐγὼ, S². 37 S² suppl.

37-39 Perhaps supply :

οἰόμενος εἶναι, νῦν κατοῖδα τό τε λαλεῖν¹

καὶ τὸ πολυπραγμονεῖν ὃν ἐπισφαλέστατον¹.

ὁ δεσπότης δὲ διατελεῖ μισῶν ἐμέ¹. (Allinson).

// Jernstedt made the tempting insertion here of **Fragm.** 581 K, i.e.

ἐμοὶ πόλις ἐστὶ καὶ καταφυγὴ καὶ νόμος

καὶ τοῦ δικαίου τοῦ τ' ἀδίκου παντὸς κριτῆς

ὁ δεσπότης πρὸς τοῦτον ἕνα δεῖ ζῆν ἐμέ.

rejected as inconsistent with the begin. of lines 37, 38 ; see Hutloff, *op. cit.* 40 Capps suppl.

41 Capps suppl. from **Fragm.** 836 K. "Quoted with ἡμῶν and ὑμῶν and with ἔχων, ἔχω, ἔχει."

THE ARBITRANTS

CHAERESTRATUS

What? Mine?

SIMMIAS

Yes, yours! Let's go in here to see Charisius.

CHAERESTRATUS

Let's go, for see, there's coming here a perfect mob
Of young bloods half-seas-over, and I hardly think
It's just the time to choose to interfere with them.

[*Chaerestratus and Simmias go into the house of
Chaerestratus. The revellers enter and give a
performance.*]

CHORUS

ACT II

(*Enter Onesimus from the house of Chaerestratus.*)

SCENE. ONESIMUS alone

ONESIMUS

Affairs of mortal men are shaky—all of them!

(*Onesimus, in the broken lines 37–49, seems to continue his
soliloquy somewhat as follows: "Reflecting on this, I have
now decided that to chatter and play the busybody is the
shakiest thing of all. My master keeps on disliking me, and
as for that accursed old man, Smicrines, he has no care nor
heed for us."*¹

¹ A different and tempting context for lines 36–40 was
formerly secured (see notes to text) by the insertion here of
Kock, fragm. 581, which nearly coincides with the extant
fragmentary words. This would yield the following charac-
teristic moralising:

For me,—as my thought goes,—one's master is at once
City and refuge and the code of law and judge
In all of what is right and wrong. I've got to live
According to his views alone. But that old man,
That cursèd Smicrines, nor cares for us nor heeds.

MENANDER

νεσ
 ἔως ἔλα
 εἰδεῖτο χ
 (45) ἄπωθεν
 τούτῳ τι
 κατὰ τὸ ἄ
 κορ
 να

(*Lacuna of ? lines to D¹. See note to p. 9.*)

SCENE. ΣΥΡΙΣΚΟΣ, ΔΑΟΣ, ΣΜΙΚΡΙΝΗΣ

ΣΥΡΙΣΚΟΣ

1 φεύγεις τὸ δίκαιον.

ΔΑΟΣ

συκοφαντεῖς, δυστυχής.

ΣΥΡΙΣΚΟΣ

οὐ δεῖ σ' ἔχειν τὰ μὴ σ'.

ΔΑΟΣ

183 K

ἐπιτρεπτέον τινί

ἐστι περὶ τούτων.

ΣΥΡΙΣΚΟΣ

βούλομαι.

ΔΑΟΣ

κρινώμεθα.

42-49 See Hütloff, *op. cit.*, for traces of additional letters.

Lines 1-5. Changes of speaker follow pap. punct. except line 3, where βούλομαι: is assumed from pap. βούλομαι / K², S² give βούλομαι, κρινώμεθα to Davus, ignoring the (:) in line 2. See Capps, *ad loc.*

3 D¹, quat. γ, p. 3.

THE ARBITRANTS

Onesimus may then have animadverted upon his own officiousness in informing Charisius about Pamphila's previous misfortune, and may have continued to speculate on the crisis in family affairs which the old man's intervention is likely to superinduce.

Exit Onesimus into the house of Chaerestratus.

Enter Smicrines from the house of Charisius. He comes upon Syrisus and Davus engaged (beginning of Cairo papyrus) in the dispute over the birth-tokens belonging to the foundling. By comic irony he becomes, unknown to himself, arbitrator over the fate of his own grandson.)

SCENE. SYRISCUS, DAVUS (*the wife of Syrisus carries the baby*), (later) SMICRINES

(The Cairo papyrus begins here.)

Syrisus and Davus are at an impasse in their dispute about certain trinkets found by Davus along with a baby left exposed, which Syrisus had later adopted. Davus had held back all reference to these birth-tokens, wishing to retain them without the baby. Syrisus has accidentally discovered his treachery.

SYRISCUS

You'd shun what's fair.

DAVUS

And you, unchancy, blackmail me.

SYRISCUS

You have no right to what's not yours.

DAVUS

Let's leave the case
To some third person.

SYRISCUS

I agree.

DAVUS

Let's arbitrate.

MENANDER

ΣΤΡΙΣΚΟΣ

τίς οὖν;

ΔΑΟΣ

ἐμοὶ μὲν πᾶς ἱκανός. δίκαια δὲ
5 πάσχω· τί γάρ σοι μετεδίδουν;

ΣΤΡΙΣΚΟΣ

τούτον λαβεῖν

βούλει κριτήν;

ΔΑΟΣ

ἀγαθῇ τύχῃ.

ΣΤΡΙΣΚΟΣ

πρὸς τῶν θεῶν,
βέλτιστε, μικρὸν ἂν σχολάσαις ἡμῖν χρόνον;

ΣΜΙΚΡΙΝΗΣ

ὕμῖν; περὶ τίνος;

ΣΤΡΙΣΚΟΣ

ἀντιλέγομεν πράγμα τι.

ΣΜΙΚΡΙΝΗΣ

τί οὖν ἐμοὶ μέλει;

ΣΤΡΙΣΚΟΣ

κριτήν τούτου τινὰ
10 ζητοῦμεν ἴσον· εἰ δ' ἤ σε μηδὲν κωλύει,
διάλυσον ἡμᾶς.

ΣΜΙΚΡΙΝΗΣ

ὦ κάκιστ' ἀπολούμενοι,
δίκας λέγοντες περιπατεῖτε, διφθέρας
ἔχοντες;

ΣΤΡΙΣΚΟΣ

ἀλλ' ὅμως—τὸ πράγμα' ἐστὶν βραχὺ
καὶ ῥάδιον μαθεῖν, πάτερ,—δὸς τὴν χάριν.

6 Δα / in l. margin.

THE ARBITRANTS

SYRISCUS

Who shall it be ?

DAVUS

For my part anyone will do.

(*Aside*) It serves me right for why did I go shares
with you ?

Enter Smicrines.]

SYRISCUS (*indicating Smicrines*)

Will you take *him* as judge ?

DAVUS

Luck help me, yes !

SYRISCUS (*to Smicrines*)

Good sir,
Now, by the gods, could you give us a moment's time ?

SMICRINES

Give you ? And wherefore ?

SYRISCUS

We've a question in dispute.

SMICRINES

What's that to me, pray ?

SYRISCUS

Some impartial judge for this
We're seeking now, and so, if nothing hinders you,
Adjust our quarrel.

SMICRINES

Rascals marked for misery !
In goatskins dressed, do you debate and prate of law ?

SYRISCUS

But none the less—the matter's short and easily
Decided—grant the favour, father. By the gods,

MENANDER

173 K 15 μὴ καταφρονήσης, πρὸς θεῶν. ἐν παντὶ δεῖ
 καιρῷ τὸ δίκαιον ἐπικρατεῖν ἀπανταχοῦ,
 καὶ τὸν παρατυγχάνοντα τούτου τοῦ μέρους
 ἔχειν πρόνοιαν· κοινόν ἐστι τῷ βίῳ
 πάντων.

ΔΑΟΣ

μετρίῳ γε συμπέπλεγμαι ῥήτορι.
 20 τί γὰρ μετεδίδουν;

ΣΜΙΚΡΙΝΗΣ

ἐμμενεῖτ' οὖν, εἰπέ μοι,
 οἷς ἂν δικάσω;

ΣΤΡΙΣΚΟΣ καὶ ΔΑΟΣ
 πάντως.

ΣΜΙΚΡΙΝΗΣ

ἀκούσομαι· τί γὰρ
 τὸ κωλύον; σὺ πρότερος, ὁ σιωπῶν, λέγε.

ΔΑΟΣ

μικρόν γ' ἄνωθεν, οὐ τὰ πρὸς τούτον μόνον
 πραχθένθ', ἵν' ἦ σοι καὶ σαφῆ τὰ πράγματα—
 25 ἐν τῷ δάσει τῷ πλησίον τῶν χωρίων
 τούτων ἐποίμαινον τριακοστήν ἴσως,
 βέλτιστε, ταύτην ἡμέραν αὐτὸς μόνος,
 κᾶκκείμενον παιδάριον εὖρον νήπιον,
 ἔχον δέραια καὶ τοιουτονί τινα
 30 κόσμον.

ΣΤΡΙΣΚΟΣ

περὶ τούτων ἐστίν.

19 Δαο / in l. margin.

21 'καὶ Δᾶος', Capps conject. / Pap. has Συρ only between
 lines. 23 . α / in l. margin.

THE ARBITRANTS

Do not despise us, for at all times it behooves
That justice gain the upper hand, yes, everywhere,
And every one that comes along should look to this
And make it his concern. It is the common lot
We all must share.

DAVUS (*aside*)

I've grappled no mean orator,
Why did I give him part in this ?

SMICRINES

Will you abide
By my decision ? Say.

SYRISCUS *and* DAVUS (*together*)

Of course.

SMICRINES

I'll hear. For what's
To hinder ? (*To Davus*) You ! you close-mouthed
fellow there ! Speak first.

DAVUS

I'll start a little further back, not simply tell
His part, that I may make the matter plain to you.
Within this bushy thicket here, hard by this place
My flock I was a-herding, now, perhaps, good sir,
Some thirty days gone by, and I was all alone,
When I came on a little infant child exposed
With necklace and with some such other ornaments.

SYRISCUS (*interrupting*)

About just these our quarrel !

MENANDER

ΔΑΟΣ

οὐκ ἐὰ λέγειν.

ΣΜΙΚΡΙΝΗΣ

ἐὰν λαλῆς μεταξύ, τῇ βακτηρίᾳ
καθίξομαί σου.

ΔΑΟΣ

καὶ δικαίως.

ΣΜΙΚΡΙΝΗΣ

λέγε.

ΔΑΟΣ

λέγω.

- 733 K 35 ἄν'ειλόμην. ἀπῆλθον οἴκαδ' αὐτ' ἔχων.
τρεῖς φειν ἔμελλον· ταῦτ' ἔδοξέ μοι τότε.
ἐν νυκτὶ βουλὴν δ', ὅπερ ἅπασι γίγνεται,
διδούς ἐμαυτῷ, διελογιζόμεν. “ἐμοὶ
τί παιδοτροφίας καὶ κακῶν; πόθεν δ' ἐγὼ
τοσαῦτ' ἀναλώσω; τί φροντίδων ἐμοί;”
τοιουτοσί τις ἦν. ἐποίμεινον πάλιν
40 ἔωθεν. ἦλθεν οὗτος—ἔστι δ' ἀνθρακεύς—
εἰς τὸν τόπον τὸν αὐτὸν ἐκπρίσων ἐκεῖ
στελέχη. πρότερον δέ μοι συνήθης ἐγεγόνει.
ἐλαλοῦμεν ἀλλήλοις. σκυθρωπὸν ὄντα με
ἰδὼν “τί σύννους,” φησί, “Δᾶος;” “τί γάρ;” ἐγὼ
45 “περίεργός εἰμι.” καὶ τὸ πρᾶγμ' αὐτῷ λέγω,
ὥς εὖρον, ὥς ἀνειλόμην. ὃ δὲ τότε μὲν
εὐθύς, πρὶν εἰπεῖν πάντ', ἐδείθ'. “οὕτω τί σοι
ἀγαθὸν γένοιτο, Δᾶε,” παρ' ἑκάστον λέγων,
“ἐμοὶ τὸ παιδίον δός· οὕτως εὐτυχής,

30 Δαο / in r. margin.

37 D², quat. y, p. 4.

THE ARBITRANTS

DAVUS

He won't let me speak !

SMICRINES (*to Syriacus*)

If you put in your chatter, with this stick of mine
I'll fetch you one.

DAVUS

And serve him right.

SMICRINES (*to Davus*)

Speak on.

DAVUS

I will.

I took him up and with him went off to my house,
I had in mind to rear him—'twas my notion then—
But over night came counsel, as it does to all,
And with myself I reasoned : " What have I to do
With rearing children and the trouble ? Where shall I
Find so much money ? Why take on anxieties ?"
Thus minded was I. Back unto my flock again
At daybreak. Came this fellow—he's a charcoal-
man—

Unto this selfsame place to saw out tree-stumps there.
Now he had had acquaintance with me heretofore,
And so we fell to talking. Noticing my gloom
Says he, " Why's Davus anxious ?" " Now why not ?"
says I,

" For I'm a meddler." And I tell him of the facts ;
How I had found, how owned the child. And
straightway then,

Ere I could tell him everything, he begged and
begged ;

" So, Davus, blessed be your lot ! " at every word
Exclaiming. Then : " Give me the baby ! So, good
luck

MENANDER

50 οὕτως ἐλεύθερος. γυναῖκα," φησί, " γὰρ
ἔχω. τεκούσῃ δ' ἀπέθανεν τὸ παιδίον"—
ταύτην λέγων, ἡ νῦν ἔχει τὸ παιδίον—

ΣΜΙΚΡΙΝΗΣ

ἐδέου;

ΔΑΟΣ

Σύρισκ'.

ΣΤΡΙΣΚΟΣ

<ἔγωγ'>

ΔΑΟΣ

ὅλην τὴν ἡμέραν
κατέτριψε. λιπαροῦντι καὶ πείθοντί με
55 ὑπεσχόμην. ἔδωκ'. ἀπῆλθεν, μυρία
εὐχόμενος ἀγαθά. λαμβάνων μου κατεφίλει
τὰς χεῖρας.

ΣΜΙΚΡΙΝΗΣ

ἐπόεις ταῦτ' ;

ΣΤΡΙΣΚΟΣ

ἐπόουν

ΔΑΟΣ

ἀπηλλάγη.
μετὰ τῆς γυναικὸς περιτυχὼν μοι νῦν, ἄφνω
τὰ τότε συνεκτεθέντα τούτῳ—μικρὰ δὲ
60 ἦν ταῦτα καὶ λῆρός τις, οὐθέν—ἀξιοῖ
ἀπολαμβάνειν, καὶ δεινὰ πάσχειν φήσ' ὅτι
οὐκ ἀποδίδωμ', αὐτὸς δ' ἔχειν ταῦτ' ἀξιῶ.
ἐγὼ δέ γ' αὐτόν φημι δεῖν ἔχειν χάριν
οὐ μετέλαβεν δεόμενος· εἰ μὴ πάντα δὲ

53 Σύρισκ' to Davus, Capps conject. // <ἔγωγ'> inserted,
Hense, Leeuw. The pap. has ἐδέουσύρισκ : ὅλην τὴν ἡμ., one
foot short. Σμικ / in l. margin.

THE ARBITRANTS

Be yours ! So, be you free ! For I've a wife," says he,
" And she gave birth unto a baby and it died "—
(Meaning this woman here that holds the baby now)—

SMICRINES (*to Syriacus*)

You begged ?

DAVUS (*to Syriacus, who at first fails to answer*)
Syriacus !

SYRISCUS

Yes, I did.

DAVUS

The live-long day
He pestered me, and when he urged, entreated me,
I promised him ; I gave the child, and off he went
Calling down countless blessings, seized my hands
and kissed
And kissed them.

SMICRINES (*to Syriacus*)

You did this ?

SYRISCUS

I did.

DAVUS

Well, off he went.
Just now he meets me with his wife, and suddenly
Lays claim to all the things then with the child
exposed—
(Now these were small and worthless, merely nothing)
—claims

That he should have them ; says he's treated scurvily
Because I will not give them, claim them for myself.
But I declare he'd better feel some gratitude
For what he did get by his begging. If I fail

MENANDER

- 65 τούτῳ δίδωμ', οὐκ ἐξετασθῆναί με δεῖ.
 εἰ καὶ βαδίζων εὖρεν ἅμ' ἐμοὶ ταῦτα κατ' ἰ⁷
 ἦν κοινὸς Ἑρμῆς, τὸ μὲν ἂν οὗτος ἔλαβ' εἴ δὴ,⁷
 τὸ δ' ἐγὼ· μόνου δ' εὐρόντος, οὐ παρὼν⁷ σύ γε⁷
 ἅπαντ' ἔχειν οἶει σε δεῖν, ἐμὲ δ' οὐδὲ ἔν;
 70 τὸ πέρας· δέδωκά σοί τι τῶν ἐμῶν ἔκων⁷.
 εἰ τοῦτ' ἀρεστόν ἐστί σοι, καὶ νῦν ἔχε·
 εἰ δ' οὐκ ἀρέσκει, μετανοεῖς δ', ἀπόδος πάῃ⁷ λιν,⁷
 καὶ μηδὲν ἀδίκηι μηδ' ἐλαττοῦ. πάντα δέ,
 τὰ μὲν παρ' ἐκόντος, τὰ δὲ κατισχύσαντά με,
 75 οὐ δεῖ σ' ἔχειν. εἴρηκα τόν γ' ἐμὸν λόγον.

ΣΤΡΙΣΚΟΣ

εἴρηκεν;

ΣΜΙΚΡΙΝΗΣ

οὐκ ἤκουσας; εἴρηκεν.

ΣΤΡΙΣΚΟΣ

καλῶς.

- οὐκοῦν ἐγὼ μετὰ ταῦτα· μόνος εὖρ' οὔτοσιν
 τὸ παιδίον, καὶ πάντα ταῦθ' ἂ νῦν λέγει
 ὀρθῶς λέγει, καὶ γέγονεν οὕτως, ὦ πάτερ.
 80 οὐκ ἀντιλέγω. δεόμενος, ἱκετεύων ἐγὼ
 ἔλαβον παρ' αὐτοῦ τοῦτ'· ἀληθῆ γὰρ λέγει.
 ποιμήν τις ἐξήγγειλέ μοι, πρὸς δὲ οὔτοσιν
 ἐλάλησε, τῶν τούτῳ συνέργων, ἅμα τινὰ
 κόσμον συνευρεῖν αὐτόν· ἐπὶ τοῦτον, πάτερ,
 85 αὐτὸς πάρεστιν οὔτοσί.—⁷τὸ⁷ πατρίδιον⁷
 δός μοι, γύναι.—τὰ δέραια καὶ γινώρίσματα

74 C¹, quat. y, p. 5.

76 Συρ in r. margin.

THE ARBITRANTS

To give him all, no need to bring me to account.
Even if walking with me he had found these things,
And 'twere a "Share-all Windfall," he had taken this,
I that. But when I made the find alone, do you,

(to Syriacus)

Although you were not by, do you, I say, expect
To have it all yourself, and not one thing for me?
In fine, I gave you of my own with all good will:
If this still pleases you, then keep it even now,
But if it doesn't suit and if you've changed your mind,
Why, then return it. Don't commit nor suffer wrong.
But 'twere not fair that you get all, by my consent
In part, and, partly, forcing me. I've said my say.

SYRISCUS

Has said his say?

SMICRINES

You're deaf? He's said his say.

SYRISCUS

Then I come after. All alone this fellow found
The baby. Yes, and all of this he's telling now
He tells correctly, father, and it happened so.
I do not contradict. I did entreat and beg
And I received it from him. Yes, he tells the truth.
A certain shepherd, fellow labourer of his,
With whom he had been talking, then brought word
to me

That with the baby he had found some ornaments.
To claim these things, see, father, he is here himself!
Give me the baby, wife.

(*Takes the child from his wife's arms.*)

Now, Davus, here from you
He's asking back the necklace and birth-tokens too,

MENANDER

- οὗτός σ' ἀπαιτεῖ, Δᾶ'. ἐαυτῷ φησι γὰρ
 ταῦτ' ἐπιτεθῆναι κόσμον, οὐ σοὶ διατροφήν.
 καὶ γὰρ συναπαιτῶ, κύριος γεγεννημένος
- 90 τούτου· σὺ δ' ἐπόησάς με δούς. νῦν γνωστέον,
 βέλτιστέ, σοι ταῦτ' ἐστίν, ὥς ἐμοὶ δοκεῖ·
 τὰ χρυσί' ἢ ταῦθ' ὅτ' τί ποτ' ἐστί, πότερα δεῖ
 κατὰ τὴν δόσιν τῆς μητρός, ἥτις ἦν ποτε,
 τῷ παιδίῳ τηρεῖσθ', ἕως ἂν ἐκτραφῇ,
- 95 ἢ τὸν λελωποδυτηκότην αὐτὸν ταῦτ' ἔχειν,
 εἰ πρῶτος εὔρε, τὰλλότρια. τί οὖν τότε,
 ὅτ' ἐλάμβανον τοῦτ', οὐκ ἀπῆλθον ταῦτά σε;
 οὐπω παρ' ἐμοὶ τοῦτ' ἦν ὑπὲρ τούτου λέγειν.
 ἤκω δὲ καὶ νῦν οὐκ ἐμαυτοῦ σ' οὐδὲ ἐν
- 100 ἴδιον ἀπαιτῶν. “κοινὸς Ἑρμῆς” μὴδὲ ἐν
 “εὐῖρισχ” ὅπου πρόσεστι σῶμ' ἀδικούμενον.
- 180 K Γοῦχ' “εὐρεσις” τοῦτ' ἐστίν, ἀλλ' ἀφαίρεσις.
 βλέψον δὲ καὶ κεῖ, πάτερ· ἴσως ἔσθ' οὕτοσιν
 ὁ παῖς ὑπὲρ ἡμᾶς, καὶ τραφεὶς ἐν ἐργάταις
- 105 ὑπερόψεται ταῦτ', εἰς δὲ τὴν αὐτοῦ φύσιν
 ἄρ' ἄς ἐλεύθερόν τι τολμήσει ποεῖν—
- 722 K Γθηῖραν λέοντας, ὅπλα βαστάζειν, τρέχειν
 ἐν ἀγῶσι. τεθέασαι τραγωδοὺς, οἶδ' ὅτι,
 καὶ ταῦτα κατέχεις πάντα. Νηλέα τινὰ
- 110 Πελίαν τ' ἐκείνους εὔρε πρεσβύτης ἀνὴρ
 αἰπόλος, ἔχων οἶαν ἐγὼ νῦν διφθέραν·
 ὥς δ' ἦσθετ' αὐτοὺς ὄντας αὐτοῦ κρείττονας,
 λέγει τὸ πρᾶγμ', ὥς εὔρεν, ὥς ἀνείλετο,
 ἔδωκε δ' αὐτοῖς πηρίδιον γνωρισμάτων,

98 τοῦτ', L². /τότ', Hense, Leo, Wilam., Capps. // λέγει
 Hense. /λέγων, L². 104 Jensen.

106 ἄρ' ἄς, Heidel. /ἄξας, Leo, J².

111 C² quat. y, p. 6.

THE ARBITRANTS

For he declares that these were placed upon himself
For his adorning, not for eking out your keep.

I too join in, and ask for them, as guardian—

On giving him you made me that. (*To Smicrines*) And
now, good sir,

Methinks 'tis yours to settle whether it be right
These golden trinkets and whatever else there be,
As given by his mother, whosoe'er she was,
Be put by for the baby till he come of age,
Or this footpad who stripped him is to have these
things,

That others own, provided that he found them first !
“Why didn't I,” you'll say, “when first I took the
child;

Demand them then of you ?” It was not then as yet
Within my power to speak thus in the child's behalf,
And even now I'm here demanding no one thing
That's mine, mine only. “Windfall ! Share-all !”

None of that !

No “finding” when 'tis question of a person wronged.
That is not “finding,” nay, but outright filching that !
And look at this too, father. Maybe this boy here
Was born above our station. Reared 'mongst
working-folk

He will despise our doings, his own level seek
And venture on some action suiting noble birth :
Will go a-lion-hunting ; carry arms ; or run
A race at games. You've seen the actors act, I know,
And all of this you understand. Those heroes once,
Pelias, Neleus, by an aged man were found,
A goatherd in his goatskin dressed as I am now,
And, when he noticed they were better born than he,
He tells the matter, how he found, how took them up,
He gave them back their wallet, with birth-tokens
filled.

MENANDER

- 115 ἐξ οὗ μαθόντες πάντα τὰ καθ' αὐτοὺς σαφῶς
 ἐγένοντο βασιλεῖς οἱ τότε ὄντες αἰπόλοι.
 εἰ δ' ἐκλαβὼν ἐκεῖνα Δᾶος ἀπέδοτο,
 αὐτὸς ἵνα κερδάνειε δραχμὰς δώδεκα,
 ἀγνώτες ἂν τὸν πάντα διετέλουν χρόνον
- 181 K 120 Ἶοι τηλικοῦτοι καὶ τοιοῦτοι τῷ γένει.
 οὐ δὴ καλῶς ἔχει τὸ μὲν σῶμ' ἐκτρέφειν
 ἐμὲ τοῦτο, τὴν αὐτοῦ δὲ τῆς σωτηρίας
 ἐλπίδα λαβόντα Δᾶον ἀφανίσει, πάτερ.
 γαμῶν ἀδελφήν τις διὰ γνωρίσματα
- 125 ἐπέσχε, μητέρ' ἐντυχὼν ἐρρύσατο,
 ἔσωσ' ἀδελφόν. ὄντ' ἐπισφαλῇ φύσει
 τὸν βίον ἀπάντων τῇ προνοίᾳ δεῖ, πάτερ,
 τηρεῖν, πρὸ πολλοῦ ταῦθ' ὀρώντ' ἐξ ὧν ἔνι.
 "ἀλλ' ἀπόδος, εἰ μή," φησ', "ἀρέσκει." τοῦτο γὰρ
- 130 ἰσχυρὸν οἴεται τι πρὸς τὸ πρᾶγμ' ἔχειν.
 οὐκ ἔστι δίκαιον. εἴ τι τῶν τούτου σε δεῖ
 ἀποδιδόναι, καὶ τοῦτο πρὸς ζητεῖς λαβεῖν,
 ἵν' ἀσφαλέστερον πονηρεύσῃ πάλιν,
 εἰ νῦν τι τῶν τούτου σέσωκεν ἢ τύχη;
- 135 εἴρηκα· κρίνον ὃ τι δίκαιον νενόμικας.

ΣΜΙΚΡΙΝΗΣ

ἀλλ' εὖκριτ' ἐστί· πάντα τὰ συνεκκείμενα
 τοῦ παιδίου ὅτι· τοῦτο γινώσκω.

ΔΑΟΣ

καλῶς·

τὸ παιδίον δ' ;

ΣΜΙΚΡΙΝΗΣ

οὐ γνώσομ' εἶναι, μὰ Δί᾽ α, σοῦ
 τοῦ νῦν ἀδικοῦντος, τοῦ βοηθοῦντος ἔδ' καὶ
 140 ἐπεξιόντος τῷ ἀδικεῖν μέλλοντί σοι.

116 adesp. 488.

138 L' suppl.

THE ARBITRANTS

And thus they found out clearly all their history,
And they, the one-time goatherds, afterwards were
kings.

But had a Davus found those things and sold them off,
That he might profit by twelve drachmas¹ for himself,
Through all the coming ages they had been unknown
Who were such great ones and of such a pedigree.

And so it is not fitting, father, that I here
Should rear his body and that Davus seize meanwhile
His life's hope for the future, make it disappear.

A youth about to wed his sister once was stopped
By just such tokens. One a mother found and saved,
And one a brother. Since, O father, all men's lives
Are liable to dangers, we must watch, look out,
With forethought far ahead for what is possible.

"Well, if you are not suited, give him back," says he.
This is his stronghold in the matter, as he thinks.

But that's not just. If you must give up what is his,
Then in addition do you claim to have the child
That more securely you may play the rogue again
If some of his belongings Fortune has preserved?

I've said my say. (*To Smicrines*) Give verdict as you
hold is just.

SMICRINES

Well, this decision's easy: "All that was exposed
Together with the child goes with him," I decide.

DAVUS

All right. But now, the child?

SMICRINES

By Zeus, I won't decide
He's yours who wrong him, but he's his who came
to aid,

This man's, who stood against you, you who'd injure
him.

¹ For table of Greek money, see note 2 on p. 18.

MENANDER

ΣΤΡΙΣΚΟΣ

πόλλ' ἀγαθὰ σοι γένοιτο.

ΔΑΟΣ

δεινὴ γ' ἡ κρίσις,¹
 νῆ τὸν Δία τὸν σωτήρ'. ἅπανθ' εὐρὼν¹ μόνος¹
 ἅπαντα περιέσπασμ', ὁ δ' οὐχ εὐρὼν ἔχει.¹
 οὐκοῦν ἀποδιδῶ;

ΣΜΙΚΡΙΝΗΣ

φημί.

ΔΑΟΣ

δεινὴ γ' ἡ κρίσις,¹
 145 ἡ μὴθὲν ἀγαθὸν μοι γένοιτο.

ΣΤΡΙΣΚΟΣ

φέρε τ' αὖχ.¹

ΔΑΟΣ

ὦ Ἡράκλεις, ἃ πέπονθα.

ΣΤΡΙΣΚΟΣ

τὴν πῆραν χ' ἄλα¹
 καὶ δεῖξον· ἐν ταύτῃ περιφέρεις γάρ. βρ' αὖχ¹
 πρόσμεινον, ἱκετεύω σ', ἵν' ἀποδῶ.

ΔΑΟΣ

τί γὰρ ἐγὼ

ἐπέτρεψα τούτῳ;

ΣΜΙΚΡΙΝΗΣ

δός ποτ', ἐργαστήριον.

ΔΑΟΣ

150 αἰσχρὰ γ' ἃ πέπονθα.

143 ἔχει, Headlam, Wilam. / C / . . J².

146 χ' ἄλα¹, L² reports χ or λ. / λ' αβέ¹, K² suppl.

148 B¹, quat. y, p. 7.

150 No punct. at the end of this line.

THE ARBITRANTS

SYRISCUS

Now yours be many blessings !

DAVUS

Nay, a verdict rank !

By Zeus the saviour ! I, the sole discoverer,
Am stripped of all and he who did not find receives !
Am I to hand these over ?

SMICRINES

Yes.

DAVUS

A verdict rank—

Else may no blessing ever light on me !

SYRISCUS

Here, quick !

DAVUS

Good Heracles, how I am treated !

SYRISCUS

Loose your sack

And show us, for it's there you carry them—

(To Smicrines, about to leave)

Nay, stop,

I beg, a little, till he gives them up.

DAVUS *(aside)*

Why did

I let him judge our case ?

SMICRINES

Come, give, you quarry-slave !

DAVUS *(handing over the tokens)*

What shameful treatment !

MENANDER

ΣΜΙΚΡΙΝΗΣ

πάντ' ἔχεις;

ΣΤΡΙΣΚΟΣ

οἶμαί γε δὴ

ΣΜΙΚΡΙΝΗΣ

Ἴει μὴ τι καταπέπωκε τὴν δίκην ἐμοῦ
λέγοντος, ὥς ἡλίσκετ'.

ΣΤΡΙΣΚΟΣ

οὐκ ἂν ὥομην.

ἄλλ' εὐτύχει, βέλτιστε· τοιούτους ἔδει
θᾶπτον δικάζειν πάντας.

ΔΑΟΣ

ἁδίκου πράγματος,

155 ὦ Ἡράκλεις. οὐ γέγονε δεινότερα κρίσῃς;

ΣΤΡΙΣΚΟΣ

πονηρὸς ἦσθας, ὦ πονήρ'—

ΔΑΟΣ

ὅπως σὺ νῦν

τούτῳ φυλάξεις αὐτὸς ἀσφαλῶς τὰ δ' ἐγώ,
εὖ ἴσθι, τηρήσω σε πάντα τὸν χρόνον.

ΣΤΡΙΣΚΟΣ

lyonensis

οἶμωζε καὶ βάδιζε. σὺ δὲ ταυτί, γύναι,
160 λαβοῦσα πρὸς τὸν τρόφιμον ἐνθάδ' εἷσφερε.
Χαιρέστρατον νῦν γὰρ μενοῦμεν ἐνθάδε,
εἰς αὔριον δ' ἐπ' ἔργον ἐξορμήσομεν

152 In r. margin, Συρ', J².

155 δεινότερα, δειν ιC . C . J².

156 ὦ πονήρ': L². // Συρ' in l. margin.

157 Jensen suppl.

THE ARBITRANTS

SMICRINES (*to Syriacus*)

Have you all ?

SYRISCUS

I think so, yes.

SMICRINES

You have, unless he swallowed something down while I
Gave verdict of conviction.

SYRISCUS

Hardly that, I think.

(*To Smicrines, who turns to leave*)

Nay, then, good sir, may Luck attend you. Such as you
I'd sooner have the judges all.

[*Exit Smicrines to City.*]

DAVUS

But how unjust,

O Heracles ! This verdict, was it not too rank ?

SYRISCUS

You were a rascal, rascal you !

DAVUS

Look out yourself,

Yes, you now, that you keep these trinkets safe for him.
Aye, mark you well, I'll ever have an eye on you.

[*Exit Davus towards Mt. Parnes.*]

SYRISCUS (*calling after him*)

Go hang ! Go gang your gait ! But you, my wife,
take these

And carry them in here to our young master's house.
For meanwhile here we will await Chaerestratus
And in the morning we'll start off to work again

MENANDER

τὴν ἀποφορὰν ἀποδόντες. ἀλλὰ ταῦτά μοι
πρῶτ' ἀπαριθμῆσαι καθ' ἓν. ἔχεις κοιτίδα τινα;
165 βάλλ' εἰς τὸ προκόλπιον.

SCENE. ΣΥΡΙΣΚΟΣ, ΟΝΗΣΙΜΟΣ

ΟΝΗΣΙΜΟΣ

μάγειρον βραδύτερον
οὔδεις ἑώρακε. τηνικαῦτ' ἐχθὲς πάλαι
ἔπινον.

ΣΤΡΙΣΚΟΣ

οὔτοσὶ μὲν εἶναι φαίνεται
ἀλεκτρυών τις καὶ μάλα στριφνός· λαβέ.
τουτὶ δὲ διάλιθόν τι. πέλεκυς οὔτοσί.

ΟΝΗΣΙΜΟΣ

170 τί ταῦθ' ;

ΣΤΡΙΣΚΟΣ

ὑπόχρυσος δακτύλιός τις οὔτοσί,
αὐτὸς σιδηροῦς. γλύμμα ταῦρος ἢ τράγος—
οὐκ ἂν διαγνοίην—Κλεόστρατος δέ τίς
ἔστιν ὁ ποήσας, ὥς λέγει τὰ γράμματα.

ΟΝΗΣΙΜΟΣ

ἄγε, δειῖξον.

170 Ον / in l. margin. // ταῦθ' Carps. / ταῦτ' L².

THE ARBITRANTS

When we have made our payment. Stop. Let's count them first.

Count over, one by one. Have you a basket¹ there? Well, loose your dress and drop them in.

(While Syriacus examines the tokens and his wife holds out the fold of her dress, Onesimus comes out of the house of Chaerestratus.)

SCENE. SYRISCUS, ONESIMUS

ONESIMUS *(to himself)*

A slower cook
Nobody ever saw. Why, this time yesterday
Long since they had their wine.

SYRISCUS

(talks to his wife of the trinkets without noticing Onesimus)

Now this one seems to be
A sort of rooster and a tough one too! Here, take.
And here is something set with stones. This one's
an axe.

ONESIMUS

(becoming aware of Syriacus and his occupation)

What's this?

SYRISCUS *(still failing to notice Onesimus)*

This one's a gilded ring without; inside
It's iron. On the seal is carved—a bull?—or goat?
I can't tell which, and one Cleostratus is he
Who made it—so the letters say.

ONESIMUS *(interrupting)*

I say, show me!

¹ Or casket, chest. See *Girl Who Gets Her Hair Out Short*, 633.

MENANDER

ΣΤΡΙΣΚΟΣ

ἦν. σὺ δ' εἰ τίς;

ΟΝΗΣΙΜΟΣ

ἄνυτός ἐστι.

ΣΤΡΙΣΚΟΣ

τίς;

ΟΝΗΣΙΜΟΣ

175 ὁ δακτύλιος.

ΣΤΡΙΣΚΟΣ

ὁ ποῖος; οὐ γὰρ μανθάνω.

ΟΝΗΣΙΜΟΣ

ἄ τοῦ δεσπότου τοῦμοῦ Χαρισίου—

ΣΤΡΙΣΚΟΣ

χολᾶς.

ΟΝΗΣΙΜΟΣ

ἔδν ἀπώλεσεν.

ΣΤΡΙΣΚΟΣ

τὸν δακτύλιον θές, ἄθλιε.

ΟΝΗΣΙΜΟΣ

ἄ τὸν ἢ μέτερόν σοι θῶ; πόθεν δ' αὐτὸν λαβὼν
ἔχεις;

ΣΤΡΙΣΚΟΣ

Ἄπολλον καὶ θεοί, δεινοῦ κακοῦ.

180 ἄ οἶον τὸ σῶσαι χρήματ' ἐστὶν ὀρφανοῦ
ἄ παιδός. ὁ προσελθὼν εὐθὺς ἀρπάζειν βλέπει.
ἄ τὸν δακτύλιον θές, φημί.

ΟΝΗΣΙΜΟΣ

προσπαίζεις ἐμοί;

τοῦ δεσπότου ἔστί, νῆ τὸν Ἄπόλλω καὶ θεούς.

182 φημί: L².

183 B², quat. y, p. 8.

THE ARBITRANTS

SYRISCUS (*startled into handing him the ring*)

Well, there ! But who are you ?

ONESIMUS

The very one !

SYRISCUS

Who is ?

ONESIMUS

The ring.

SYRISCUS

What ring d'ye mean ? I don't know what you mean.

ONESIMUS

Charisius's ring, my master's ring !

SYRISCUS

You're cracked !

ONESIMUS

The one he lost.

SYRISCUS

Put down that ring, you wretched man !

ONESIMUS

Our ring ? " Put down " for you ? Where did you get it from ?

SYRISCUS

Apollo and ye gods ! What awful nuisance this,
To bring off safe an orphan baby's property !
The first to come forthwith has plunder in his eyes.
Put down that ring, I say.

ONESIMUS

You'd jest with me, you would ?
It's master's ring, by your Apollo and the gods !

MENANDER

ΣΤΡΙΣΚΟΣ

ἀποσφαγείην πρότερον ἂν δήπουθεν ἢ
185 τούτῳ τι καθυφείμην. ἄραρε, δικάσομαι
ἅπασι καθ' ἓνα. παιδίου ὅστιν, οὐκ ἐμά.
στρεπτόν τι τουτί· λαβὲ σύ. πορφυρᾶ πτέρυξ.
εἴσω δὲ πάρ' αἴγ' ε. Ἦσὺ δὲ τί μοι λέγεις;

ΟΝΗΣΙΜΟΣ

ἐγώ;

Χαρισίου ὅστιν οὐτοσί· τοῦτόν ποτε
190 μεθύων ἀπώλ' ες, ὡς ἔφη.

ΣΤΡΙΣΚΟΣ

Χαιρεστράτου

εἰμ' οἰκέτης. ἢ σῶζε τοῦτόν ἀσφαλῶς
ἢ ἢ μοι δ' ὅς ἔν' ἐγ' ὦ σ' ὅλ' παρέχω σῶν.

ΟΝΗΣΙΜΟΣ

βούλομαι

αὐτὸς φυλάττειν.

ΣΤΡΙΣΚΟΣ

οὐδὲ ἔν μοι διαφέρει·
εἰς ταῦτό γάρ παράγομεν, ὡς ἐμοὶ δοκεῖ,
195 δεῦρ ἀμφοτέρω.

ΟΝΗΣΙΜΟΣ

νυνὶ μὲν οὖν συνάγουσι καὶ
οὐκ ἔστιν εὐκαιρὸν τὸ μηνύειν ἴσως
αὐτῷ περὶ τούτων· αὔριον δέ.

192 J².

¹ The word, usually meaning *house-slave*, here refers to a peasant granted the right of cutting out stumps on the

THE ARBITRANTS

SYRISCUS

I'd have my throat cut sooner than give in at all
To him, I vow. That's settled. I will have the law
On each and all by turns. The boy's they are, not
mine. (*Returns to enumerating the tokens.*)

This one's a collar. Take it, you (*to his wife*).
A chiton's fold

Of purple, this. Go, take them in.

(*His wife with the child and tokens, except the ring, goes in.*)

(*To Onesimus*) Now tell me, you.

What's this you're saying to me?

ONESIMUS

I? This ring is his,
Charisius's. Once, when drunk, or so he said,
He lost it.

SYRISCUS

I'm Chaerestratus's tenant slave.¹
So either save it carefully or give to me
That I may keep and safe deliver.

ONESIMUS

I prefer
Myself as guard.

SYRISCUS

To me that matters not one whit,
For both of us are stopping, as it seems, in here,
In the same lodging-place.

ONESIMUS

Just now it's no good time,
Perhaps, when guests are coming in, to tell him this
Our story, but to-morrow.

owner's property on condition of paying a regular rental.
See line 163.

ΜΕΝΑΝΔΕΡ

ΣΤΡΙΣΚΟΣ

καταμενῶ,

αὔριον ὅτῳ βούλεσθ' ἐπιτρέπειν ἐνὶ λόγῳ
ἔτοιμος. οὐδὲ νῦν κακῶς ἀπήλλαχα.

200 πάντων δ' ἀμελήσανθ', ὥς ἔοικεν, δεῖ δίκας
μελετᾶν· διὰ τοῦτ' πάντα νυνὶ σῴζεται.

ΧΟΡΟΤ

ACT III

SCENE. ΟΝΗΣΙΜΟΣ

ΟΝΗΣΙΜΟΣ

τὸν δακτύλιον ὥρμηκα πλεῖν ἢ πεντάκισ
τῷ δεσπότῃ δεῖξαι προσελθών, καὶ σφόδρα
ὦν ἐγγὺς ἤδη καὶ πρὸς αὐτῷ παντελῶς
205 ἀναδύομαι. καὶ τῶν πρότερόν μοι μεταμέλει
μηνυμάτων. λέγει γὰρ ἐπιεικῶς πυκνά·
“ὥς τὸν φράσαντα ταῦτά μοι κακὸν κακῶς¹
ὁ Ζεὺς ἀπολέσαι.” μή με δὴ διαλλαγῆς¹
πρὸς τὴν γυναῖκα τὸν φράσαντα ταῦτα καὶ¹
210 συνειδότ' ἀφανίσῃ λαβών. καλῶς ἔγῳ¹
ἕτερόν τι πρὸς τούτοις κυκᾶν ἄπεσ¹σχόμην¹.
κἂν ταῦθα κακὸν ἔνεστιν ἐπιεικῶς ἔμεγα.¹

202 Ον / in l. margin.

210 ἐγῶ, S² suppl.

211 κυκᾶν [ο] . C J². / ἀπεσχόμην, S².

THE ARBITRANTS

SYRISCUS

I will wait till then.

To-morrow, in a word, I'm ready to submit
This case to anyone you like.

[Exit Onesimus into the house of Chaerestratus.]

Now this time, too,
I've come off not so badly, but it seems as though
A man must give up all besides and practise law.
By this means, nowadays, is everything kept straight.

[Exit Syrius into the house.]

*Re-enter the group of revellers. They give an exhibition
and retire into the house of Chaerestratus.]*

CHORUS.

ACT III

(Enter Onesimus from the house of Chaerestratus.)

SCENE. ONESIMUS alone.

ONESIMUS

I've started, now five times and more, to go and show
This ring to master. I go up to him and then,
When I'm already close and by his very side
I'm always shirking it. And now I'm sorry for
My former tattling. For quite constantly he says :
"May Zeus bring wretched ruin on the wretched man
Who told me that !" If he should make up with his
wife

As like as not he'd seize and make away with me
Because I told the tale and know of it. 'Twas well
I kept from stirring up some other mess with this,
For even here and now the mischief's fairly big.

*[Abrotonon rushes out of the house remonstrating
with one and another of the revellers who try to
• detain her.]*

MENANDER

SCENE. ΟΝΗΣΙΜΟΣ, ΑΒΡΟΤΟΝΟΝ

ΑΒΡΟΤΟΝΟΝ

ἐᾷτέ μ', ^{ἱκετ} ἱκετεύω σε, καὶ μή μοι κακὰ
παρέχετ'. ἐμαυτήν, ὡς ἔοικεν, ἀθλῖα,¹
215 λέληθα χλευάζουσ'. ἐράσθαι¹ προσεδόκων,¹
θεῖον δὲ μισεῖ μῖσος ἄνθρωπός μέ τι. ^{οὐκέτι}
οὐκέτι μ' ἐᾷ γὰρ οὐδὲ κατακεῖσθαι, τάλαν, ^{οὐ}
παρ' αὐτόν, ἀλλὰ χωρίς.

ΟΝΗΣΙΜΟΣ

ἀλλ' ἀποδῶ πάλιν
παρ' οὗ παρέλαβον ἀρτίως; ἄτοπον.

ΑΒΡΟΤΟΝΟΝ

οὗτος, τί τοσοῦτον ἀργύριον ἀπολλύει; ^{τάλας}
ἐπεὶ τό γ' ἐπὶ τούτῳ τὸ τῆς θεοῦ φέρειν
κανοῦν ἔμοιγ' οἶόν τε νῦν ἐστ', ὦ τάλαν.
920 Κ ἀγνή γάμων γάρ, φασίν, ἡμέραν τρίτην
ἤδη κάθημαι.

ΟΝΗΣΙΜΟΣ

πῶς ἂν οὖν, πρὸς τῶν θεῶν,
225 πῶς ἂν, ἱκετεύω—

SCENE. ΟΝΗΣΙΜΟΣ, ΑΒΡΟΤΟΝΟΝ, ΣΥΡΙΣΚΟΣ

ΣΥΡΙΣΚΟΣ

ποῦ 'στ' ἵν' ὃν ζητῶν ἐγὼ
περιέρχομ'; οὗτος ἔνδον. ἀπόδος,¹ ὦγαθέ,

213 Αβρ / in l. margin.

216 B³, quat. y, p. 6.

219 : ταλας : pap. // Αβρ / in r. margin.

221 Diogen. 2. 46.

¹ Only girls of irreproachable character were chosen to carry the baskets of offerings in the religious processions.

THE ARBITRANTS

SCENE. ONESIMUS, ABROTONON.

ABROTONON

Let go of me ! Please, sir ! Don't give me trouble,
please ! *(To herself)*

I made myself, it seems, poor me, a laughing-stock
And knew it not. I looked for love, instead of that
The fellow hates me with a superhuman hate ;
Even his banquet couch no more he lets me share ;
Poor wretch ! I lie apart.

ONESIMUS *(to himself, not seeing Abrotonon)*

What ! Give it back to him
From whom but now I had it ? No ! Nonsensical !

ABROTONON *(to herself)*

Poor man, why does he waste his money, such a pile ?
So far at least as he's concerned, poor wretch ! I might
Be basket-bearer¹ for the goddess—yes, I might,
For here am I left virgin, as the saying goes,
The third day now.

ONESIMUS *(to himself)*

How, by the gods ? How could I, pray ?

[*Enter Syricus through one of the side-entrances. Abrotonon stands aside until his departure.*]

SCENE. ONESIMUS, ABROTONON, SYRISCUS

SYRISCUS

Where is the man I'm hunting everywhere ?

(Sees Onesimus in the vestibule about to enter the house.)

You sir

In there ! Give back, good sir, that ring, or once for all
the Panathenaea, for example, see Aristophanes, *Lysistrata*,
646.

MENANDER

τὸν δακτύλιον ἢ δεῖξον ὧ μέλλεις ποτέ.
κρινώμεθ'· ἐλθεῖν δεῖ μέ ποι.

ΟΝΗΣΙΜΟΣ

τοιουτονί

230 ἔστιν τὸ πρᾶγμ', ἄνθρωπε· τοῦ μὲν δεσπότη
 ἔστ', οἶδ' ἀκριβῶς, οὔτοσὶ Χαρισίου,
 ὁκνῶ δὲ δεῖξαι· πατέρα γὰρ τοῦ παιδίου
 αὐτὸν ποῶ σχεδόν τι τοῦτον προσφέρων,
 μεθ' οὗ συνεξέκειτο.

ΣΤΡΙΣΚΟΣ

πῶς, ἀβέλτερε;

ΟΝΗΣΙΜΟΣ

235 Ταυροπολίοις ἀπώλεσεν τοῦτόν ποτε,
 παννυχίδος οὔσης καὶ γυναικῶν· κατὰ λόγον
 ἔστιν βιασμὸν τοῦτον εἶναι παρθένου,
 ἣ δ' ἔτεκε τοῦτο καξέθηκε δηλάδη.
 εἰ μὲν τις οὖν εὐρὼν ἐκείνην προσφέρει
 τοῦτον, σαφὲς ἂν τι δεικνύοι¹ τεκμήριον.
 240 νυνὶ δ' ὑπόνοϊαν καὶ ταραχὴν ἔχει.

ΣΤΡΙΣΚΟΣ

σκόπει

αὐτὸς περὶ τούτων. εἰ δ' ἀνασείεις, ἀπολαβεῖν
 τὸν δακτύλιόν με βουλόμενος δοῦναί τέ σοι
 μικρόν τι, ληρεῖς· οὐκ ἔνεστιν οὐδὲ εἷς
 παρ' ἐμοὶ μερισμός.

ΟΝΗΣΙΜΟΣ

οὐδὲ δέομαι.

241 Hesych.

244 δέομαι : ταῦτα δὴ, J². / δεῦρο δὴ, S². // Συρ/ in r. margin, J

THE ARBITRANTS

Go show it him whom you've in mind. Let's have it
out.

I must be off.

ONESIMUS

The matter stands, my man, like this.
The ring here is my master's,—I am certain sure—
Charisius's, but to him I hesitate
To show it, for 'twere much the same as to declare
Him father of the child with whom the ring was found.

SYRISCUS

Why so, you fool?

ONESIMUS

'Twas at the Tauropolia,¹
The all-night women's festival, he lost it once.
'Twould seem that it's a question of a maiden wronged,
That she gave birth to and of course exposed this child.
If someone now could find her and produce this ring,
He'd make clear demonstration. But, as matters stand,
'Twould merely mean suspicion and confusion too.

SYRISCUS

See you to that yourself. But if you make this stir,
Wishing that I take back the ring and give to you
A little something, that is folly. For with me
There's no "divide."

ONESIMUS

Nor do I wish it.

¹ For the Tauropolia, see Capps's ed., note *ad loc.* Also :
Religious Cults associated with the Amazons, Florence M.
Bennett, Columbia Univ. Press, 1912.

MENANDER

ΣΤΡΙΣΚΟΣ

245 ἤξω διαδραμῶν—εἰς πόλιν γὰρ ἔρχομαι
ταῦτα δὴ
ἔνυνί—περὶ τούτων εἰσόμενος τί δεῖ ποεῖν.

ΑΒΡΟΤΟΝΟΝ

τὸ παιδάριον, ὃ νῦν τιθηνεῖθ' ἢ γυνή,
Ὀνήσιμ', ἔνδον, οὗτος εὗρεν ἀνθρακεύς;

ΟΝΗΣΙΜΟΣ

ὥς φησιν.

ΑΒΡΟΤΟΝΟΝ

ὥς κομψόν, τάλαν.

ΟΝΗΣΙΜΟΣ

250 τὸν δακτύλιον ἐπόντα τοῦμοῦ δεσπότη.
καὶ τουτονὶ

ΑΒΡΟΤΟΝΟΝ

αἶ, δύσμορ', εἴτ', εἰ τρόφιμος ὄντως ἐστί σου
τρεφόμενον ὅψει τοῦτον ἐν δούλου μέρει;
κοῦκ ἂν δικαίως ἀποθάνοις;

ΟΝΗΣΙΜΟΣ

ὅπερ λέγω,
τὴν μητέρ' οὐδεὶς οἶδεν.

ΑΒΡΟΤΟΝΟΝ

255 Ταυροπολίοις αὐτόν;
ἀπέβαλεν δέ, φῆς,

ΟΝΗΣΙΜΟΣ

παροινῶν γ', ὥς ἐμοὶ
τὸ παιδάριον εἶφ', ἀκόλουθος.

251 B⁴, quat. y, p. 10.

THE ARBITRANTS

SYRISCUS

Well, all right.

When I've run here and yonder—for I'm off to town—
I'll come again to know of this, what we're to do.

[*Exit Syrius towards Athens. Abrotonon comes up to Onesimus.*]

ABROTONON

Was it this charcoal-man, Onesimus, who found
The baby boy the woman's nursing now indoors?

ONESIMUS

Yes, so he says.

ABROTONON

O what a dainty child, poor thing!

ONESIMUS

And this ring here was on him. 'Tis my master's ring.

ABROTONON

Fie, luckless, fie! If, then, it's your young master's
child

For certain, will you see it brought up like a slave?
You ought to die. 'Twould serve you right!

ONESIMUS

'Tis as I say,

Its mother no one knows.

ABROTONON

He lost the ring, you say,
During the feast of Tauropolia?

ONESIMUS

Yes, he

Was in his cups—at least, the slave attending him
Informed me so.

MENANDER

ABROTONON

δηλαδὴ
εἰς τὰς γυναῖκας παννυχιζούσας μόνος
ἐνέπεν· κάμοῦ γὰρ παρούσης ἐγένετο
τοιούτον ἕτερον.

ΟΝΗΣΙΜΟΣ

σοῦ παρούσης;

ABROTONON

260 Τυροπολίῳ· παισὶν γὰρ ἔψαλλον κόραις,
αὐτὴ θ' ὁμοῦ συνέπαιζον, οὐδ' ἐγὼ τότε—
οὐπω γάρ—ἄνδρ' ἦδεν τί ἐστι, καὶ μάλα,
μὰ τὴν Ἀφροδίτην—

ΟΝΗΣΙΜΟΣ

τὴν δὲ παῖδ' ἣτις ποτ' ἦν
οἶσθας;

ABROTONON

265 πυθοίμην ἄν· παρ' αἷς γὰρ ἦν ἐγὼ
γυναιξί, τούτων ἦν φίλη.

ΟΝΗΣΙΜΟΣ

πατὴρ τίνος
ἤκουσας;

ABROTONON

οὐδὲν οἶδα, πλὴν ἰδοῦσά γε
γνοίην ἂν αὐτήν. εὐπρεπὴς τις, ὦ θεοί,
καὶ πλουσίαν ἔφασάν τιν'.

ΟΝΗΣΙΜΟΣ

αὐτὴ ὅστις τυχεύει.

258 εἰ μου, J²; Leo and others suppl.

261 αὐτὴ παίζειν, L²; Headlam, Leeuw. suppl
αὐτ. ιε = αὐταί θ', S². / αὐτὴ θ' ὁμοῦ συνέπαιζεν, Capps conjec

THE ARBITRANTS

ABROTONON

Of course ! And then alone he came
Upon the women as they made a night of it.
I know, for once just such a thing as this occurred
When I was by.

ONESIMUS

When *you* were by ?

ABROTONON

Why yes, last year
At Tauropolia. For maids I thrummed the lute
And I myself played with them. Then—that is—
not yet
Had I had knowledge of man's way and what it is—
That's true as true, by Aphrodite !

ONESIMUS

But the girl ?
Who was she ? Can you tell me that ?

ABROTONON

I could inquire.
She was the women's friend, the women whom I
served.

ONESIMUS

And who's her father ? Heard you that ?

ABROTONON

Nay, I know naught
Except I'd know her if I once caught sight of her.
A handsome girl, ye gods ! and she's a wealthy one,
They said.

ONESIMUS

It may be she's the one.

MENANDER

ΑΒΡΟΤΟΝΟΝ

οὐκ οἶδ'· ἐπλανήθη γάρ μεθ' ἡμῶν οὐσ' ἐκεῖ,
 270 εἴτ' ἐξαπίνης κλάουσα προστρέχει μόνη,
 τίλλουσ' ἑαυτῆς τὰς τρίχας, καλὸν πάνυ
 καὶ λεπτόν, ὧ θεοί, ταραντῖνον σφόδρα
 ἀπολωλεκ' ὦ· ὅλον γὰρ ἐγεγόνει ῥάκος.

ΟΝΗΣΙΜΟΣ

καὶ τοῦτον εἶχεν;

ΑΒΡΟΤΟΝΟΝ

εἶχ' ἴσως, ἀλλ' οὐκ ἐμοὶ
 275 ἔδειξεν· οὐ γὰρ ψεύσομαι.

ΟΝΗΣΙΜΟΣ

τί χρὴ ποεῖν

ἐμὲ νῦν;

ΑΒΡΟΤΟΝΟΝ

ὄρα σὺ τοῦτ'· ἐὰν δὲ νοῦν ἔχῃς
 ἐμοί τε πείθῃ, τοῦτο πρὸς τὸν δεσπότην
 φανερὸν ποιήσεις. εἰ γὰρ ἐστ' ἐλευθέρα^ς
 παιδός, τί τοῦτον λανθάνειν δεῖ τὸ γε^γγονός^ς;

ΟΝΗΣΙΜΟΣ

280 πρότερον ἐκείνην ἥτις ἐστίν, Ἀβρότονον,
 εὐρῶμεν· ἐπὶ τούτῳ δ' ἐμοὶ σὺ νῦν—

ΑΒΡΟΤΟΝΟΝ

οὐκ ἂν δυναίμην, τὸν ἀδικοῦντα πρὶν^{ἔα·} σαφῶς^ς
 τίς ἐστὶν εἰδέναι. φοβοῦμαι τοῦτ' ἐγ^γώ,^ς
 μάτην τι μηνύειν πρὸς ἐκείνας ἃς λ^εέγω.^ς

281 ἔα, Allinson suppl. / οἷ, Capps to Abrot. / νῦν . εἰ (ο.
 μα), J². / γενοῦ, J² S². Note paragraphus.

THE ARBITRANTS

ABROTONON

I do not know.

Thus it was: while with us there she wandered off
of a sudden then she comes back on a run
, and bathed in tears, and tearing at her hair.
This Tarentine so very beautiful—
so, diaphanous!—was ruined utterly,
was all in tatters.

ONESIMUS

Did she have this ring?

ABROTONON

Perhaps she had it but she did not let me see—
I will not try to cheat you.

ONESIMUS

Well, what now am I
about it?

ABROTONON

Look you here! If you have sense
will obey me, you will make this matter clear
telling your master. If the baby's mother be
a-born girl, what need to keep him in the dark
at the circumstances?

ONESIMUS

Well, Abrotonon,
the thing of all now let's discover who she is.
So, with this in view, I want you to—

ABROTONON (*interrupting*)

Nay, stop!

I will not do it till I clearly know the one
wronged her. This I fear—to let out anything
of freedom to those women whom I tell you of.

MENANDER

285 τίς οἶδεν εἰ καί, τοῦτον ^{ωὐκ ἀνέχον} ἐνέχυρον λαβῶν⁷
 τότε τις παρ' αὐτοῦ τῶν παρόντων, ἀπέβαλεν
 ἕτερος κυβεύων; τυχὸν ἴσως εἰς συμβολὰς
 ὑπόθημ' ἔδωκ', ἢ συντιθέμενος περί τινος
 περιείχετ', εἴτ' ἔδωκεν. ἕτερα μυρία
 290 ἐν τοῖς πότοις τοιαῦτα γίγνεσθαι φιλεῖ.
 πρὶν εἰδέναί· δὲ τὸν ἀδικοῦντ' οὐ βούλομαι
 ζητεῖν ἐκείνην οὐδὲ μηνύειν ἐγὼ
 τοιοῦτον οὐδέν.

ΟΝΗΣΙΜΟΣ

οὐ γὰρ καὶ κῶς⁷ μέντοι λέγεις.
 τί οὖν ποιήσει τις;

ΑΒΡΟΤΟΝΟΝ

θέασ', Ὀνήσιμε,
 295 ἂν συναρέσῃ σοι τοῦμὸν ἐν⁷θύμημ' ἄρα·
 ἐμὸν ποιήσομαι τὸ πρᾶγμα τ' οὗτ' ἐγώ,
 τὸν δακτύλιον λαβῶν⁷σα τ' εἴσω τουτονὶ
 εἴσειμι πρὸς ἐκείνον.

ΟΝΗΣΙΜΟΣ

182 K λέγ' ὃ λέγεις· ἄρτι γὰρ
 νοῶ.

ΑΒΡΟΤΟΝΟΝ

κατιδὼν μ' ἔχουσιν ἀνακρινεῖ πόθεν
 300 εἴληφα. φήσω· “Ταυροπολίοις παρθένος
 ἔτ' οὔσα” —τά τ' ἐκείνη γενόμενα πάντ' ἐμὰ
 προουμένη· τὰ πλείστα δ' αὐτῶν οἶδ' ἐγώ.

ΟΝΗΣΙΜΟΣ

ἄριστα γ' ἀνθρώπων.

286 C³, quat. y, p. 11. 293 On / in r. margin.
 294 Αβρ / in r. margin.

THE ARBITRANTS

Who knows but that some boon-companion present
then

Got it as pledge from him and lost it afterwards
When playing dice? He gave it as security,
Perhaps, to back some contribution. Or, perchance,
Agreeing on some wager, may have been involved
And so have given it. When men are in their cups
No end of things like that are apt to come about.
But till I know who wronged her I'll not search for her
Nor even tell a word of this.

ONESIMUS

That's not half bad.

But what is one to do?

ABROTONON

Look you, Onesimus!
Will you, I ask you, fall in with this scheme of mine?
As my affair I'll treat the matter—as my own.
This ring here I will take and then go in to him.

ONESIMUS

Say what you mean—though I begin to understand.

ABROTONON

He'll notice that I have it. Where I got it from
He'll ask. I'll say: "At Tauropolia, when I
Was virgin still." And everything that then befell
That other girl I'll make my own, for I myself
Know pretty much the whole.

ONESIMUS

That beats the universe!

MENANDER

ΑΒΡΟΤΟΝΟΝ

ἐὰν δ' οἰκεῖον ἦ
αὐτῷ τὸ πρᾶγμ', εὐθύς <μὲν> ἥξει φερόμενος
305 ἐπὶ τὸν ἔλεγχον, καὶ μεθύων γε νῦν ἐρεῖ
πρότερος ἅπαντα καὶ προπετῶς· ἃ δ' ἂν λέγῃ
προσομολογήσω, τοῦ διαμαρτεῖν μηδὲ ἐν
προτέρα λέγουσ'.

ΟΝΗΣΙΜΟΣ

ὑπέρευγε, νῆ τὸν Ἥλιον.

ΑΒΡΟΤΟΝΟΝ

τὰ κοινὰ ταυτὶ δ' ἀκκιοῦμαι τῷ λόγῳ,
310 τοῦ μὴ διαμαρτεῖν· “ὥς ἀναιδὴς ἦσθα καὶ
ἰταμός τις.”

ΟΝΗΣΙΜΟΣ

εὐγε.

ΑΒΡΟΤΟΝΟΝ

“κατέβαλες δέ μ' ὥς σφόδρα,
ἱμᾶτια δ' οἱ ἀπώλεσ' ἢ τάλαιν' ἐγώ,”
ἔφησιν. πρὸ τούτου δ' ἔνδον αὐτὸ βούλομαι
λαβοῦσα κλαῦσαι καὶ φιλῆσαι καὶ πόθεν
315 ἔλαβεν ἐρωτᾶν τὴν ἔχουσαν.

ΟΝΗΣΙΜΟΣ

Ἡράκλεις.

ΑΒΡΟΤΟΝΟΝ

τὸ πέρας δὲ πάντων, “παιδίον τοίνυν,” ἐρῶ,
“ἔστ' ἢ γεγονός σοι,” —καὶ τὸ νῦν εὐρημένον
δείξω.

ΟΝΗΣΙΜΟΣ

πανούργως καὶ κακοήθως, Ἀβρότονον.

304 <μὲν> Croiset added.

311 σφόδρα, J² corr. / σφόδραν, L².

317 . . τι, pap., J².

THE ARBITRANTS

ABROTONON

Now, if he did it, straight into the trap he'll fall
And, just now being drunk, he'll be the first to speak,
And fluently, of all details; but I'll agree
And back up all he says; no single slip I'll make
By speaking first.

ONESIMUS

Delightful! Good! By Helios!

ABROTONON

And I'll be coy in talk, and, lest I make a slip,
Will work in hackney'd things like: "What a man
you were!
How vehement and shameless!"

ONESIMUS

Good!

ABROTONON

"How rough you were,
And threw me down! And what a dress I spoiled,
poor me!"
I'll say. But first, within the house, I'll take the child
And weep, and kiss it; where she got it from, I'll ask
The one who has it.

ONESIMUS

Heracles!

ABROTONON

To cap it all
I'll say: "So here you have a baby born to you!"
And I will show the foundling.

ONESIMUS

O Abrotonon,
A master-stroke of malice and of roguery!

MENANDER

ΑΒΡΟΤΟΝΟΝ

320 ἂν δ' ἐξετασθῇ ταῦτα καὶ φανῇ πατὴρ
ὦν οὗτος αὐτοῦ, τὴν κόρην ζητήσομεν
κατὰ σχολήν.

ΟΝΗΣΙΜΟΣ

ἐκείνο δ' οὐ λέγεις, ὅτι
ἐλευθέρα γίνει σύ· τοῦ γὰρ παιδίου
μητέρα σε νομίσας λύσεται εὐθύς δηλαδή.

ΑΒΡΟΤΟΝΟΝ

οὐκ οἶδα· βουλοίμην δ' ἄν.

ΟΝΗΣΙΜΟΣ

325 ἄλλ' οὐ χάρις τις, Ἀβρότονον, τούτων ἐμοί;
οὐ γὰρ οἶσθα σύ;

ΑΒΡΟΤΟΝΟΝ

νὴ τὸ θεῶ· πάντων γ' ἐμαυτῇ σ' αἴτιον
ἡγήσομαι τούτων.

ΟΝΗΣΙΜΟΣ

ἐὰν δὲ μηκέτι
ζητῆς ἐκείνην ἐξεπίτηδες, ἄλλ' ἐᾶς,
παρακρουσαμένη με, πῶς τὸ τοιοῦθ' ἔξει;

ΑΒΡΟΤΟΝΟΝ

330 τίνοσ' ἔνεκεν; παίδων ἐπιθυμεῖν σοι δοκῶ;
ἐλευθέρα μόνον γενοίμην. ὦ θεοί,
τούτον λάβοιμ' ἢ μισθὸν ἐκ τούτων. τάλαν

ΟΝΗΣΙΜΟΣ

λάβοις.

322 C⁴, quat. γ, p. 12.

332 Ον superscribed above λάβοις.

THE ARBITRANTS

ABROTONON

If this shall be established and he's shown to be
Its father, at our leisure then we'll seek the girl.

ONESIMUS

That other point you're holding back : you'll be set
free.

For, thinking you the mother of his child, of course
He'll buy your freedom instantly.

ABROTONON

I wish he might,
But I don't know.

ONESIMUS

Ah, don't you though ? At any rate,
Abrotonon, are no thanks due to me for this ?

ABROTONON

By the Twain Goddesses, of course. All this my luck
At least I'll give you credit for.

ONESIMUS

Then here's a point :
What if on purpose you stop looking for the girl,
Ignore the matter, and go back on me ?

ABROTONON

You fool !
Why should I ? Daft on babies am I, do you think ?
May I but merely get my liberty ! O gods,
May I get that as wage for this !

ONESIMUS

God grant you may.

MENANDER

ΑΒΡΟΤΟΝΟΝ

οὐκοῦν συνῆρ' ἔσκει σοι;

ΟΝΗΣΙΜΟΣ

συναρέσκει διαφόρως.

ἂν γὰρ κακοητεύσῃ, μαχοῦμαί σοι τότε·
335 δυνήσομαι γάρ. ἐν δὲ τῷ παρόντι νῦν
ἴδωμεν εἰ τοῦτ' ἔστιν.

ΑΒΡΟΤΟΝΟΝ

οὐκοῦν συνδοκεῖ;

ΟΝΗΣΙΜΟΣ

μάλιστα.

ΑΒΡΟΤΟΝΟΝ

τὸν δακτύλιον ἀποδίδου ταχύ.

ΟΝΗΣΙΜΟΣ

λάμβανε.

ΑΒΡΟΤΟΝΟΝ

981 K φίλη Πειθοῖ, παροῦσα σύμμαχος
πόει κατορθοῦν τοὺς λόγους οὓς ἂν λέγω.

SCENE. ΟΝΗΣΙΜΟΣ

ΟΝΗΣΙΜΟΣ

340 τοπαστικὸν τὸ γύναιον· ὥς ἦσθ' ἦθ' ὅτι
κατὰ τὸν ἔρωτ' οὐκ ἔστ' ἐλευθερίας τυχεῖν,
ἄλλως δ' ἀλύει, τὴν ἐτέραν πορεύεται
ὁδόν. ἀλλ' ἐγὼ τὸν πάντα δουλεύσω χρόνον,
λέμφος, ἀπόπληκτος, οὐδαμῶς προνοητικὸς

339 Aristaen. 2. 1.

340 τοπαστικόν, L². / τό γ' ἀστικόν, Capps. // ἦσθηθ' Leeuw.
ἦσθηθ', L². 343 Aristaen. 1. 19.

THE ARBITRANTS

ABROTONON

Is it a bargain then ?

ONESIMUS

A bargain, certainly.

For if you play your tricks on me, I'll fight you then ;
I'll have the vantage ground. But, as things stand,
let's see

If this now turns out well.

ABROTONON

All right, then you agree ?

ONESIMUS

Of course.

ABROTONON

The ring, then, hand it over—do. Be quick.

ONESIMUS (*giving the ring*)

Well, take it then.

ABROTONON (*taking the ring*)

Persuasion dear, as my ally
Stand by me, make to prosper everything I say !

[*Exit Abrotonon into the house of Chaerestratus.*]

SCENE. ONESIMUS *alone*

ONESIMUS

She knows her way about, that woman ! When she saw
She has no chance in love for winning liberty,
But wanders blind, she takes the other road. While I,
A sniffing, senseless dolt, with no such forethought
blest,

MENANDER

- 345 τὰ τοιαῦτα. παρὰ ταύτης δ' ἴσως τι λήψομαι,
 ἂν ἐπιτύχη· καὶ γὰρ δίκαιον.—ὥς κενὰ
 564 K καὶ διαλογίζομ', ὁ κακοδαίμων, προσδοκῶν
 χάριν κομιεῖσθαι παρὰ γυναικός. μὴ μόνον
 κακόν τι προσλάβοιμι. νῦν ἐπισφαλῇ
 350 τὰ πράγματ' ἐστὶ τὰ περὶ τὴν κεκτῆμένην¹
 ταχέως· ἐὰν γὰρ εὐρεθῇ πατρὸς <ή> κόρη
 ἐλευθέρου μήτηρ τε τοῦ νῦν παιδίου¹
 γεγонуῖ, ἐκείνην λήψεται ταύτην ἄφφείς¹.
 οι . ευ να . ν ἀπολείπειν· ὅμως¹
 355 καὶ νῦν χαριέντως ἐκνευκεῖναι δοκῶ¹
 τὸ μὴ δι' ἐμοῦ ταυτὶ κυκᾶσθαι. χαιρέτω¹
 τὸ πολλὰ πρίττειν. ἂν δέ τις λάβῃ μ' ἔτι¹
 περιεργασάμενο¹ ἢ λαλήσαντ', ἐκτεμεῖν¹
 δίδωμ' ἐμαυτοῦ τοὺς—ὁδόν¹τας.
 ἄλλ' ὁδὶ¹
 360 τίς ἐσθ' ὁ προσιών; Σμῖ¹ κρίνης ἀναστρέφει
 ἐξ ἄστεως πάλιν, ταρακτικῶς ἔχων
 αὐθις. πέπυσ¹ται τας ἀλ¹ηθείας ἴσ¹ως
 παρὰ τινος οὔτος. ἐκ¹ποδῶν δὲ β¹ούλομαι
 ποεῖν ἐ¹μαυτὸν τὴν ταχίστην οὐ¹δ' ἔχειν
 365 πράγματα γ'. Ἀβρότονον γὰρ τί δρᾷ γνῶναί με
 δεῖ.

351 ταχέως, Capps ? τελέως. / <ή> κόρη, Wright add.

353 ἄφφείς¹, Arnim. / ἴσως¹, S².

354 οι . ευ [8 places] να . ν ἀπολείπειν τ . . L². / C πευ[ι]ξε
 — . . — . ινα(ο)μ . . ἀπολείπειν . ο[μ . . , S¹. / ? οἷδ' εὐ· πονοῦσαν
 ναῦν ἀπολείπειν, Allinson conject. / ὅμως, S², or ? οἷδ' εὐ γ'. ἔθος
 γὰρ ναῦν ἀπ., Capps conject, and ἡ πονεῖ, Allinson. // ἐπείξεται
 τὴν ἔνδον ἀπολείπειν· ὅμως, S² ἐπείξεται, Körte. // ναῦν called
 impossible by J². 358 D³ (NT¹ M¹ VX¹) quat. γ, p. 13.

THE ARBITRANTS

Shall be a slave forever. But from her, perhaps,
 I'll get some gain if she succeeds. That's only fair!—
 What groundless reckonings—misguided me—to hope
 To get back thanks from woman! Only heaven send
 I don't get mischief new! Now Mistress's affairs
 Are ticklish—on the brink. For if the girl is found
 To be of free-born father and turns out to be
 This baby's mother, her he'll take, his wife divorce.
 Right well I know: "Desert a sinking ship!"¹

And yet

Here too methinks I've dodged, and neatly too, all
 charge

Of this mess being stirred by me. Goodbye, I say,
 To playing meddler in affairs of other folks.
 And if again you catch me putting in my oar
 Or chattering, I'll give you leave and liberty
 To cut my—molars out!

(Sees Smicrines approaching from the city.)

I say! Whom have we here
 Approaching? It is Smicrines come back from town.
 He's all wrought up again. From someone he has
 learned

The truth perhaps. I think I'll make off quick and
 shun

All complication, for I ought to find out first
 About Abrotonon and how she's coming on.

[Exit Onesimus into house of Chaerestratus.]

¹ Text of line 354 very uncertain.

359 <δδλ>, metri causa, for οὐτοσλ of pap., Byington, Wilam.

362 J² suppl.

364 J² suppl.

365 πράγματα, γ', J². / πρὸς, S². / πρότερον γὰρ Ἀβρότονον τί
 δρῆ γινῶναί, Wilam. // Text combined from J² and Wilam.

MENANDER

SCENE. ΣΜΙΚΡΙΝΗΣ, (ΜΑΓΕΙΡΟΣ)

ΣΜΙΚΡΙΝΗΣ

882 K ἐξη΄πάτηκεν ἐμέ ἡ πόλις¹
 ἄσωτος ὅλη γὰρ ἄδει τὸ κακόν
 ἐλευθ δη
 370 σαφῶς
 πίνειν ιων
 τοῦνομ¹α καταισχύνοντα μετὰ τῆς¹ ψαλτρίας
 ζῆν αὐτόν ης ἔφη
 πλέον ἡμερῶν
 375 αὐτὸν διαλ¹α ο . νον
 οἶμοι, τάλ¹ας η
 κοινωνός η
 προσῆλθ ιω
 ὅτε τὴν οῦ τοῦτό γε
 380 πυιθαν¹όμενος¹ της ἐμέ,
 φίλοι, ω . τρόπω
 ἐναπτ τότ' ἦν ἀπλοῦν
 καὶ ψάλτρια
 κύβοι . τυχω
 385 ἀ¹λλὰ χαιρέτω
 πολλῶν ἐγὼ
 ων ἐκ τῆς ἐμῆς¹
 ι . : νοι . . .
 ημοι μόνη
 390 ιειναιστα

366 Capps. / M' begins, left.

367-8 Robert identified Frag. 882 K.

369 (right) Robert begins with VX¹. // ἐλευθ. from pho
Capps. / εὐθύς, K², S².

THE ARBITRANTS

Enter Smicrines.]

SCENES (*summarized*). SMICRINES, (*later*) the COOK (*and later*) SIMMIAS and CHAERESTRATUS.

In these broken lines, 366-391, Smicrines, in a monologue, seems to be rehearsing the misdeeds of his son-in-law; "He has cheated me . . . he is a prodigal . . . the whole city hums with his evil doings . . . it's clear . . . he is given to drink . . . he disgraces my (?) name living with a harp-girl . . . more than — days . . . Ah, wretched that I am . . . partner in . . . I, on learning of this . . . have come. . . . Then it was a simple matter . . . harp-girl . . . dice. . . . Nay, good-bye to (forbearance?) . . . (he wastes all) the large (property) that I acquired," etc.

(At line 388 the Cook seems to be speaking. He seems to be incensed about something in regard to the luncheon that he has served. He will never again submit his culinary skill to such lack of appreciation. Smicrines stands aside and, listening, obtains additional, misleading, information.)

375-382 Capps. cf. also K², S², J². // In 375 *ονον* or *ενον*, Capps suppl. *Ἀβρότῳ* *νον*.

384 *τυχῶν* or *τυχόν*, J².

387 *ἐκτησάμην*, S².

386 *πολλῶν*, S². / *πολλήν*, *alii*.

388 J².

MENANDER

οὐδείς Σικελικὸς ἕτερος ὑμῖν. λεγ . . .

ΣΜΙΚΡΙΝΗΣ

ποικίλον,

ἄριστον ἀριστῶσιν.

ΜΑΓΕΙΡΟΣ (?)

ὦ τρισάθλιος
 ἐγὼ κατὰ πολλὰ. νῦν μὲν οὐκ οἶδ' ὅπως
 395 λ ος· ἀλλ' ἐὰν πάλιν
 π μαγείρου τίς τύχη
 σ . ιν ις βαλεῖτ' εἰς μακαρίας.

ΣΜΙΚΡΙΝΗΣ

. ις τίνος
 ν
 400 κει
 τα ιν
 πα ἄπ' αξ
 κα ενον.

ΣΜΙΚΡΙΝΗΣ

Χαίρεισι μετὰ τῆς ψαλτρίας

ΧΑΡΙΣΙΟΣ

405 νῦν ωσι καὶ
 με μί' ἀρά γε

391 λελ or λει, J². / δεγ = ολ] δ' ἐγ[ώ, Allinson. VX¹ ends.

392 Allinson restored from : οὐδείς σ . κ ἕτερος, J¹.
 Perhaps sc. for 391–392 : 'τοιούτος ἔσται γὰρ μάγειρος, οἶδ' ἐγώ/
 οὐδείς Σικελικὸς ἕτερος ὑμῖν : ποικίλον, cf. Plato, *Rep.* Σικελικὴν
 ποικιλίαν ὕψων, see *A.P.A. Trans.* vi p. 121, Allinson. But
 J² gives : οὐδείς νῦν (.) ἕτερος / οὐδείς 'δυνατὶς' ἂν
 ἕτερος, S².

393 ἀριστῶσιν : J², with : uncertain. D⁴ = (NT² M² VX²).

THE ARBITRANTS

COOK

. Sicilian¹ cook like me, I'm sure
You'd never have another one.

SMICRINES (*aside*)

A dainty lunch

Is this they're having!

COOK

O thrice wretched that I am
On many grounds. Somehow or other now indeed—

. . . *then he seems to add* . . . “if ever again any need of a
Cook overtakes you . . . you may go (*for all I care*) to—
Blessedness!” (397).

[*Exit Cook.*]

*In the broken lines (399–419) Smicrines is speaking with
someone, apparently Charisius, who is now (see 405, note)
present. A “harp-girl” is referred to; certain “moneys”
—perhaps the dowry or Abrotonon’s wages—are mentioned.
It may be that she is referred to as likely to become “house-
mistress” (412).*

¹ Sicilian dainties were proverbial; *cf.* Plato, *Rep.* 404 D.

395 S² reads: α . . . [κο/ \απ π⁻οε = ἄλισκομ²
ἀπ' ἐρίσκε¹πτος. / λ. . . εθ(ε)αίν κχος = -] Βίκχος, Capps.
397 μακαρίας, pap I². / μακαρίαν, conject. Wilam., S².
398 Σμι / in r. margin. 399 M² begins (right).
401 V X² begins (left). 404 Σμ. / in l. margin.
405 Χαρ / in l. margin.

MENANDER

(———?)

σ ἔχουσι δὲ

(———?)

σ ἔμπειν· ἵνα

(———?)

. τὰ χρήματα

410 αἰ ν ἡλική

ει ἔβούλομαι

ειμ ἔδ'έσπουν' οἰκίας.

ΣΙΜΜΙΑΣ

ὦ Ἡράκλεις . . . :

———?

. Σιμμίας

(———?)

ἀπίωμ'εν ἔνῃ τῶν Ἥλιον

415 μικροῦ γ' ταύτην ἐγὼ

πρώην ἀρ ἔτ'ας ὀφρῦς

ἐπάνωθ'εν

ἐγὼ γ' ἀπόλ'ωλα

ὀκνηρὸς

ΣΜΙΚΡΙΝΗΣ

420 ἔπειτα δ'

θυγατέρα

τέτοκε, κ'άτοιδα νῦν

(———?)

λαβόντ' ἀ

παρακαλ'εσ

425 διακριν'ε

407 ἔχουσι δὲ, J². / χουτιδη, L².

413 ἔσιμμίας K³, Ricci suppl. // Σι / in l. margin.

THE ARBITRANTS

At line 413 Simmias, friend of Charisius, is present and exclaims: "Good Heracles . . . !"

In the broken lines 414-448 and 463-483, including the better preserved lines 438 ff., it is hazardous to assign the parts, with the exception of the lines given to Smicrines. Charisius is addressed, or referred to, at line 426. One or both of his friends, Simmias and Chaerestratus, are present. (At 473, later, Chaerestratus is certainly present.)

In line 414 must come a change of speaker, as "Simmias" occurs as subject. In the next line someone continues (or breaks in): "Let us go away . . . by Helios!" Someone refers to the "superciliousness" of the old man (?). It is Charisius probably who says: "I at least am done for" (418). Somebody is referred to as "hesitant" or "boresome." One of the friends goes off at line 419 and, probably, Charisius.

In lines 420-448 Smicrines and (probably) one of the friends are talking about Charisius. Smicrines says: "And then . . . my daughter . . . she (probably Abrotonon) has given birth to a child." Someone makes a reply, now unintelligible. Smicrines resumes, speaking of Charisius, "Charisius . . . this your friend was not ashamed to beget a child by a harlot . . . He has taken (her into his house)." One of the young men replies (431-433).

416 M² ends (right).

420 Σμι / in l. margin.

422 Capps suppl. / τέτοκ' ἐκ 'Χαρισίου', S².

423 S² suppl. λαβόντ' ἀπαγαγεῖν τὴν ἐμήν.

425 διακρινε . . . ?, J². / διακονεῖν αὐτῷ.

MENANDER

ΣΜΙΚΡΙΝΗΣ

Χαρίσι
 τὸ φ
 ὑμῶν ἐταῖρος οὗτος οὐδ' ἡσυχύ νετο
 παιδάριον ἐκ' πόρνης ποεῖν
 430 πρόσω μετ
 εἴληφεν

(ΧΑΙΡΕΣΤΡΑΤΟΣ ἢ ΣΙΜΜΙΑΣ ?)

. τις
 παροι θας
 ἐνη μᾶλα

(ΣΜΙΚΡΙΝΗΣ ?)

. τετα
 435 υ βίου
 τοῦ δυστυχοῦς :

(ΧΑΙΡΕΣΤΡΑΤΟΣ ?)

. τὸν δυστυχῇ :

ΣΜΙΚΡΙΝΗΣ

τοῦτο γὰρ μὲν οὖν ἐώμεν. ἀλλ' ἴσως ἐγὼ
 πολυπραγμοῖ ὧ πλείω τε πράττω τῶν ἐμῶν.
 440 κατὰ λόγον ἐξὸν ἀπιέναι τὴν θυγατέρα
 λαβόντα. τοῦτο μέν π' οἴσω, καὶ σχέδον
 δεδογμένον μοι τυγχάνει. μαρτύρομαι.
 ὑμᾶς δ' ὁμοῖ λογεῖν
 μεθ' ὧν ἔπινεν οὗτος, ὅστις τὴν ἐμὴν
 θυγατέρα
 ἀνὰ ξί :

(ΣΙΜΜΙΑΣ ?)

ὅ

427 VX² ends (left).

428 YR² begins (left).

THE ARBITRANTS

Smicrines (434–436) speaks three more, now unintelligible, lines and refers to “the unfortunate.” The friend tries to make capital out of this for Charisius, and emphasises: “the unfortunate one.” *Smicrines* then (438) continues:—“ Well then, let’s leave him out. But perhaps I am a busybody, and exceed my rights, although it were permissible, according to reason, for me to take my daughter and go off. This, indeed, I will do and, as it happens, it is all but decided on by me. I call you to witness. But (I call upon) you to concede (the facts)—you, with whom (this fellow who has treated my) daughter . . . unworthily (was drinking).”

429 ποτείν, S² suppl. 431 R² begins (right).

438–444 S² suppl. // 439 Order, Leo. / τῶν ἐμ. πρ. L². //

441 ποήσω, J².

446 ἀναξι': υ, double point probable, J².

MENANDER

(ΣΜΙΚΡΙΝΗΣ ?)

μηδὲ σ' ὕ
καίπερ

(*Lacuna of about 14 lines.*)

(ΧΑΙΡΕΣΤΡΑΤΟΣ ἢ ΣΙΜΜΙΑΣ)

μισεῖ τὸν ἡδὺν λεγόμενον τοῦτον βίον·
ἔ'π'ινε μ' ἔ'τὰ 'τοῦ δ' εἶνος, εἶχεν ἐσπέρας
465 'τὴν δεινα, σχή'σκει δ' αὔριο'ν τὴν δ' εἶν'—

(ΣΜΙΚΡΙΝΗΣ ?)

ἔχει
. η ους
αυ ἔ'τ'εκεν
ἀλλ' ει
ἀπα
470 οὐδ' αλ
μέρος τ'ι
ἢ μή μ' ἔ'τ' εἶπης
ἡμῖν κεκήδ'ευχ'

ΧΑΙΡΕΣΤΡΑΤΟΣ

οὗτος ὁ γέρων φαίνεται¹
ὑψηλὸς ὢν τις, 'νὴ Δί'—

447 C . . / in l. margin. ? = Σμ or Σρ or Αβρ, J². // μηδὲ J². / μη δεσ'ποτ, S².

463 YR¹. 464 εἶχεν, S². / ἔσχευ L², K².

465 J² reports —] σσιδ. / σχήσκει δ', Allinson suppl / —] L². / 'τὴν δειν' ἐμελλ'εν δ', S² suppl. / αὔριο εἶν : εχει, αὔριο'ν τὴν δ' εἶν' εχει'ν', S². / αὔριο'ν ἀφήσ'ειν, Huttoff. / w. change of speaker, Allinson.

THE ARBITRANTS

The friend (Simmias or Chaerestratus?) again tries, line 46, to put in a plea for Charisius. Smicrines cuts him short; "Now don't you even (? try to say another word) . . . I though"

(Fourteen lines are lacking.)

At line 463 the friend is still trying to shield Charisius and, while admitting his irregularities, claims that they are due simply to his despair; he is seeking distraction from his sorrow:

(SIMMIAS?)

He hates this so-called "gay" life. He was drinking with so-and-so; last night he had such and such a girl; he will provide for having such and such a one to-morrow.¹

Smicrines seems to be speaking in the broken lines (466-473) and seems to say: "She bore (him a child). . . . Don't (say) anything more to me . . . he has given us as a relative"

CHAERESTRATUS

(perhaps re-enters and says to (?) Simmias, or, if he is already present, says as an aside)

This old man is evidently a high and mighty one, by Zeus.

¹ The broken lines from here on to line 630 are rendered in prose. Much of lines 498-540, for example, is conjectural.

473 κекήδευκ' S²/κεκηδευκώς, Wilam. // 'οὗτος δ' γέρων'. Allinson suppl. // φαίνεται¹, Robert suppl. // Χαῖρ / in r. margin, L². Χαρ, K².

474 ἢ Δί', Leo suppl. // 474-477 Robert, S². // 477 'δ' οὐδὲ γινώσκειν, Körte corr. pap. δευδεγινωσκων.

MENANDER

(ΣΜΙΚΡΙΝΗΣ?)

οὐκ οἷ' μῶξεται
 475 καταφθαρεῖς τ' ἐν ματρὶ λείψ τὸν βίον
 μετὰ τῆς καλῆς γυναικὸς ἣν ἐπεισάγει
 βιώσεθ'; ἡμᾶς δ' οὐδὲ γινώσκ' εἶν δοκῶν
 :

(ΧΑΙΡΕΣΤΡΑΤΟΣ?)

. ς ἥξει λαβὼν
 δ' ἡλαδὴ
 48(1) ἐμοὶ δοκεῖ
 ν
 ἐστὶ μοι

(*Lacuna of 14 lines to bottom of page.*)

ACT IV

.

SCENE. ΣΜΙΚΡΙΝΗΣ, ΠΑΜΦΙΛΗ

ΠΑΜΦΙΛΗ

198 ς(1) ἀλλ' εἴ με σῶζων τοῦτο μὴ πείσαις ἐμέ,
 οὐκέτι πατὴρ κρίνοι' ἂν ἀλλὰ δεσπότης.

478 ἥξει, K². / εἰσάξει, S².

484-497 In this lacuna put 'χοροῦ' and beginning Act IV to fragm. Z.

498 ff. Fragm. Z¹⁻² placed here by Harmon. See Int p. 12, and cf. L² p. xviii and Pl. xlv. Z¹⁻² are prefixed Act I to the St. Pet fragm. by S² who interprets the sig = page 6. For supplements, not otherwise noted, in see S².

THE ARBITRANTS

SMICRINES

Let him go to perdition and, when he has gone to ruin in a brothel, lead his life with this fine wench, this "extra" he brings in. While as for us, he thinks we do not even know

[*Exit Smicrines.*

(CHAERESTRATUS? or SIMMIAS?)

. he will come back, bringing (help to carry her off) of course.

(*The remaining four lines are unintelligible.*)

(*A lacuna of about 14 or 15 lines to the bottom of the page on which YR¹ was placed. In this space would come the end of ACT III, the CHORUS, and the beginning of ACT IV.*)

ACT IV

.
.
.

SCENE. SMICRINES, PAMPHILA

PAMPHILA

But if, while trying to rescue me, you fail to convince me of this, you'd no longer be thought a father but a slave-master.

499 (line 2 of Z) Change of speaker indicated by paragraphus and double point. / S² continues to Pamphila to middle of line 4.

MENANDER

ΣΜΙΚΡΙΝΗΣ

- 500 “ λόγου δὲ δεῖται τὰ ὅσα καὶ συμπίεσεως,
οὐκέτι βιασμοῦ ” — ταῦτα Πᾶμφίλη βοᾷ
φωνήν ἀφιεῖς. εἰ δὲ καὶ με δεῖ λέγειν,
ἔτοιμ’ ὅς ἐστιμῇ, τρία δέ σοι προθήσονται.
οὗτ’ ἂν ἔτι σωθείη ποθ’ οὗτος οὗ τε σύ·
ζήσει μὲν ἀμέλῳς, ἡδέως, σὺ δ’ οὐ σφόδρα·
οὐδ’ οἰκίαν οἰκουῖς ἐαθείης ἔτ’ ἂν
χρῆσθαι τυχὸν διακόνῳ τούτων τινὸς
ὅν εισφέρει χρεῖαν ἔχουσ’. ἅπαντα γὰρ
εἶναι νομίζετ’ ἀνδρός, ἔσται δ’ οὐδὲ ἐν
510 γυναικὸς

(*Lacuna of about 24 lines.*)

ΣΜΙΚΡΙΝΗΣ

- ἴκταν ταῖς ἐορταῖς, Παμφίλη, τούτου σκόπει
[Z¹³] τὴν πολυτέλειαν. Θεσμοφóρια δὲ τίθει,
Σκίρα δὲ τὸν ὄλεθρον τοῦ βίου καταμάνθανε.
535 οὐκ οὐν ἀπόλωλεν οὗτος ὁμολογουμένως;
σκόπει τὸ σὸν δὴ φησὶ δεῖν εἰς Πειραῖᾶ

Z 3 δεῖται etc. J². / δαίτο . . ριτ . . L².

Z 4 βιασμοῦ, Allinson conj. / ἁλ’ ὀγισμοῦ, S². Space and traces uncertain. Some equivalent of βιασμός required by sense. // Παμφίλη S²—traces very uncertain.

503 Z 5. Z 7 ποθ’, S² corr. / ποτ’, L².

510 = Z 12¹, γυναικός S² add. and before Z 13 suppl. line to suggest connection.

Z 13 τίθει. J². / τις ἤ, K², who writes Θεσμοφοριαδὲς and Σκαραδὲς (cf. Doric Ὀλυμπιάνδης).

Z 16 τὸ σὸν, J². // Πειραιᾶ. S². / Συν . ρ . ν, L².

THE ARBITRANTS

SMICRINES

“ Now this calls for argument and persuasion, and no more of your violence”; that’s what Pamphila, raising her voice, keeps shouting! But if I too am permitted to make a remark I’m ready. And I’ll advance three propositions for you. Neither could he any longer come off safe and sound, nor could you. He will live heedlessly, a life of pleasure, but you not so at all. And not even while living at home would you any longer, perchance, be allowed the use as a servant, in case of need, of some one of his imported ladies!—Naturally, for all things are held to belong to the husband and not a single thing will be yours, his wife.¹

.....

(After a lacuna of some 24 lines Smicrines is detailing what his daughter may expect if she continues to live with a man who keeps up a double establishment.)

SMICRINES

.....
And in the matter of festivals, Pamphila, notice his extravagance. Item: Thesmophoria,² put that down for two; Scirophoria,² for two! Observe carefully how his substance goes to waste. Has he not, admittedly, come to utter ruin? Well, consider, pray, your rôle. He claims *he* must be off to (Peiraeus).³

¹ Lines 505–510 largely conjectural; see text.

² As if to say: He must bear the double expenses for two ladies incidental to the festivities of the Thesmophoria (the great women’s festival in October in honour of Demeter—*e.g.* “Christmas”!) and those of the Scirophoria (the June festival when the women’s parados were *en évidence*—*e.g.* “Easter”!), and so on through the year. (See reference to Professor Harmon, *Introd.* p. 12.)

³ That is, to *ménage* No. 2, established down at “The Harbour.”

MENANDER

αὐτὸν βαδίσαι· καθάδειτακσισελο[—
τουτοισεδυνησω. περίμ'ε'ν· εἰς π'όλι'ν γ'δ' ἰών·
ἄδεσ . . . το πίνει μετὰ πόρνη¹ς δη'λαδή·

ΠΑΜΦΙΛΗ

540 γ'πορ'εύ'σομ', ὥς ἐξῆλθ'έ τις
. κ . . ερευς: παντ γ'
. σοι βούλομαι
. κει . . εἰμ . . λοι

(*Lacuna of about 24 lines.*)

(*Further lacuna¹ of 70 lines, = 568–637, containing, near
end, the fragments Nos. 184 K and 566 K.*)

SCENE. ΠΑΜΦΙΛΗ, ΣΩΦΡΟΝΗ, ΑΒΡΟΤΟΝΟΝ

.
.
.
.

ΠΑΜΦΙΛΗ

184 K ἐξετύφην μὲν οὖν
κλάουσα.

* * * * * * * * *

ΣΩΦΡΟΝΗ

566 K χαλεπόν, Παμφίλη,
ἐλευθέρα γυναικὶ πρὸς πόρνην μάχη.

¹ This lacuna (568–637) represents pp. 3, 4 Quat. z.
184 K was first inserted here by Capps. Fr. 566 K, included
in this play by Croiset, was placed here by Robert. Pam-
phila is given a speaking part by Jensen, K², Wilam., etc

Z 17 L². / καθεδειτ' ἐκεῖσ' ἐλθ'ὼν ἐφ' ᾧ, S². / καθὰ δεῖτ', ἐκ
ἐλθ'ὼν, ποεῖ, ? Allinson.

THE ARBITRANTS

On his arrival there he does his *devoirs*. By this you will be vexed. Stay. Returning again to the city he continues unrestrainedly his drinking, of course with some harlot.

PAMPHILA

I'll be going now, since someone has come out

Smicrines, in the fragmentary lines (from the middle of 541 through 542 and 543) seems to try to re-enforce his argument.

(A lacuna of (?) two pages (= 70 lines), sufficient (1) for Smicrines, after Pamphila has gone back into the house, to finish his monologue and go off, and (2) for the first lines of a new scene.)

SCENE. PAMPHILA, SOPHRONA, ABROTONON

(Pamphila and Sophrona come out conversing. Abrotonon, who has come from the house of Chaerestratus with the baby and who may, perhaps, have been speaking, conceals herself.)

PAMPHILA

. My eyes are burned
With weeping!

SOPHRONA

. O Pamphila, 'tis hard
For high-born wife to battle with a courtesan.

Z 18 τουτοιςεδυνησω, L². / τοῦτ' οἷδ' ὀδυνήσει, S² conject. / τούτοις ὀδυνήσεις, ? Allinson. // εἰς πόλιν δ' ἰὼν, S².

Z 19 ἄδειπνος ὦν πίνει μετὰ πόρνης δηλαδή, S² conj. / ἄδεσ' μὲν-
ταῖτα πίνει, ? Allinson.

540, Z 20.

Z 20-23 S² supplies dialogue (q.v.) between Smicrines and Pamphila.

MENANDER

πλειονα κακουργεῖ, πλείον' οἶδ', αἰσχύνεται
οὐδέν, κολακεύει μάλλον.

* * * * *

ABROTONON

τὸ παιδίον¹

638 ἔξειμ' ἔχουσα. κλαυμυρίζεται, τάλαν·
πάλαι γὰρ οὐκ οἶδ' ὅ τι κακὸν πέπονθέ μοι.

ΠΑΜΦΙΛΗ

640 τίς ἂν θεῶν τάλαιναν ἐλεήσειε με;

ABROTONON

ὦ φίλτατο^γν τέκνον, προστόψει μητέ^γρα
καὶ γὰρ προσῆλθε^γ κα^γριά^γ.

ΠΑΜΦΙΛΗ

πορεύσομαι.

ABROTONON

μικρό^γν, γύναι, πρόσμεινον.

ΠΑΜΦΙΛΗ

ἐμὲ καλεῖς;

ABROTONON

ἐγώ·

ἐν^γαντίον^γ βλέπ', εἰ μ^γε γινώσκεις, γύναι—
645 αὕτη 'στιν ἥν ἐόρ^γακα—χαῖρε, φιλτάτη.

637 τὸ παιδίον, Croiset suppl.

638 H¹, quat. z, p. 5.

641-2 See S² notes, and J².

644 S² suppl. 645 S² suppl.

THE ARBITRANTS

She works more mischief; knows of more; she knows
no shame;

At flattery she's better

ABROTONON (*comes forward with the child*)

I'll go out with the baby

(*she makes the child cry to attract attention*)

How he cries and cries!

Poor little thing! He's strangely ailing now long
since.

PAMPHILA (*not as yet noticing Abrotonon*)

Would that some god would pity take on wretched
me!

ABROTONON

You sweet, sweet baby, Mother you shall see. For.
look,

She's here this very moment.

PAMPHILA

I'll be going now.

ABROTONON (*addressing Pamphila*)

A moment, lady, wait!

PAMPHILA

Is't me you're calling?

ABROTONON

Yes.

Look squarely at me, lady, see if you know me—

(*aside to herself*)

'Tis she, whom then I saw!

(*again to Pamphila*)

Now greeting, dear, my dear!

MENANDER

ΠΑΜΦΙΛΗ

τίς δ' εἶ σύ;

ΑΒΡΟΤΟΝΟΝ

λέγε μοι, χεῖρ' αὖτό μοι τὴν σὴν δίδου.
[510] τοῖς Ταυροπολίοις; εἶμα καλὸν ἀπ' ὧλ' ἐσ' αὖ;

ΠΑΜΦΙΛΗ

γύναι, πόθεν ἔχεις, εἶπέ μοι, τὸ παιδίον
650 λαβοῦσ';

ΑΒΡΟΤΟΝΟΝ

ὁρᾷς τι, φιλτάτη, σοι γνῶριμόν
ᾧ τούτ' ἔχει; μηδέν με δείσης, ὦ γύναι.

ΠΑΜΦΙΛΗ

οὐκ ἔτ' ἐκες αὐτὴν τοῦτο;

ΑΒΡΟΤΟΝΟΝ

οὐχ ἴν' ἀδικήσω τὴν τεκοῦσαν, ἀλλ' ἵνα
κατὰ σχολὴν εὔροιμι. νῦν δ' εὔρηκά σε.
655 ὁρῶ γὰρ ἦν καὶ τότε.

ΠΑΜΦΙΛΗ

τίνος δ' ἐστὶν πατρός;

ΑΒΡΟΤΟΝΟΝ

Χαρισίου.

646 τίς δ' εἶ σύ; / (AB.) χεῖρα, S² and J². Allinson queries
γ(κ) [10 letters] τα δ . . . ρο, and suppl. (continuing all to
Abrotonon) ἄκοήν δὲ τάχιστα δεῦρό μοι τὴν σὴν δίδου, cf
Soph. *El.* 30, ὀξεῖαν ἀκοήν τοῖς ἐμοῖς λόγοις διδοῦς.

647 γλυκεῖα, J². // ἦλθες ἐπὶ θεᾶ, S² suppl. from J²
H/ OECCE ICC \ I.

THE ARBITRANTS

PAMPHILA

But who, I ask, are you?

ABROTONON

Here now, give me your hand!

Sweet lady, tell: Came you last year to see the show,
The Tauropolia? You spoiled a pretty dress—?

PAMPHILA

*(ignoring her question as she catches sight of the trinkets
on the baby)*

Where, woman, tell me, did you get that child you
have?

ABROTONON *(indicating the necklace, etc.)*

Do you, my dear, see anything well known to you
Of what he wears?—Nay, lady, fear me not at all.

PAMPHILA

Aren't you yourself its mother?

ABROTONON

That was mere pretence,
Yet not to wrong the mother but to take my time
About the finding. Now, it seems, I have found—
you!

Whom then I saw, I see.

PAMPHILA

But who's its father, who?

ABROTONON

Charisius.

648 Allinson suppl. ?είμα καλὸν ἀπώλεσας from Ε . . . Λ . . .
. . . \ΩΛ . Λ . Ι' as J² reports. / εὐπρεπὲς ἀπόλωλέ σοι,
S'. / ἐν διαφανεῖ χλανιδίῳ, S².
651 ὦν, Lef. suppl.

MENANDER

ΠΑΜΦΙΛΗ

τοῦτ' οἶσθ' ἀκριβῶς, φιλτάτῃ;

ΑΒΡΟΤΟΝΟΝ

[520] ἔκεῖνο'ς αὐτό'ς· οὐ σέ τὴν νύμφην ὀρώ—
τὴν ἔνδον οὔσαν;

ΠΑΜΦΙΛΗ

ναίχι.

ΑΒΡΟΤΟΝΟΝ

μακαρία γύναι,
θεῶν τις ὑμᾶς ἠλέησε. τὴν θύραν
660 τῶν γειτόνων τις ἐψόφηκεν ἐξιῶν.
εἴσω λαβοῦσά μ' ὥς σεαυτὴν εἵσαγε,
ἵνα καὶ τὰ λοιπὰ πάντα μου πύθῃ σαφῶς.

SCENE. ΟΝΗΣΙΜΟΣ

ΟΝΗΣΙΜΟΣ

ὑπομαίνειθ' οὗτος, νῆ τὸν Ἀπόλλω, μαίνεται,
μεμάνητ' ἀληθῶς, μαίνεται, νῆ τοὺς θεούς.
665 τὸν δεσπότην λέγω, Χαρίσιον. χολὴ
μέλαινα προσπέπτωκεν ἢ τοιοῦτό 'τι·
[530] τί γὰρ ἂν τις εἰκάσσειεν ἄλλο γεγονέναι;
πρὸς ταῖς θύραις γὰρ ἔνδον ἀρτίως πολὺν
χρόνον διακύπτων ἐνδ'ιέτριβεν ἄθλιος.
670 ὁ πατὴρ δὲ τῆς νύμφης τι περὶ τοῦ π'ράγματος
ἐλάλει πρὸς ἐκείνην, ὥς ἔοιχ'. ὁ δ' οἶα μὲν
ἤλλαττε χρώματ', ἄνδρες, οὐδ' εἰπεῖν καλόν.

657 ἔκεῖνο'ς αὐτό'ς, Allinson suppl. from . . . / Λ Ε .
. . . Ο Υ, J² (or, to preserve apostrophe, ἐκεῖνος αὐτόθ')
'ἐστ' ἰν' ἐπίδηλον', K². / ἐγῶ δ', ἐγῶ δ'. ἀλλ' οὐ σε . . ., S² readi
C . . . Λ Ε \ ' Ο Υ C Ε.

THE ARBITRANTS

PAMPHILA

You know that for a fact, my dear?

ABROTONON

Yes, he himself! Do I not see in you his bride,
The woman of this house?

PAMPHILA

Yes, yes.

ABROTONON

O woman blest,
Some god *has* shown you mercy!

(*Urgently*) Hark! The next door creaks.
Someone is coming out. Come, take me in with you
That you may clearly learn the full particulars.

[*Exeunt into the house of Charisius.*

Enter Onesimus from the other house.]

SCENE. ONESIMUS *alone.*

ONESIMUS

He's going crazy, by Apollo; yes, he's crazed!
Clean crazed he is, in truth; he's crazy, by the gods!
Charisius I mean, my master. Taken with
An atrabilious fit he is, or some such thing.
Nay, what else could one fancy has befallen him?
For at the double-door just now he spent long time
In there, the wretched man, stooped down and
peeping through.

There was his young wife's father telling her, it seems,
Something about this business. And Charisius
Changed colour, sirs, as much as were not even right

664 μεμάνηρ', Jensen.

665 Oxyr. No 1236, recto.

669 K² suppl.

670 ι . . υ . ρ, Oxyr. 1236.

671 οἷα μὲν, Oxyr. 1236.

672 H², quat. z, p. 6.

MENANDER

- “ ὦ γλυκυτάτη,” δέ, “ τῶν λόγων οἶους λέγεις ”
 ἀνέκραγε, τὴν κεφαλὴν τ’ ἀνεπάταξε σφόδρα
 675 αὐτοῦ. πάλιν δὲ διαλιπὼν. “ οἷαν λαβὼν
 γυναιχ’ ὁ μέλεος ἠτύχηκα.” τὸ δὲ πέρασ,
 ὥς πάντα διακούσας ἀπῆλθ’ εἴσω ποτέ,
 [540] βρυχηθμὸς ἔνδον, τιλμός, ἔκστασις συχνή.
 “ ἐγὼ ” γὰρ “ ἀλιτήριος ” πυκνὸν πάνυ
 680 ἔλεγεν, “ τοιοῦτον ἔργον ἐξειργασμένος
 αὐτὸς γεγυνώς τε παιδίου νόθου πατὴρ
 οὐκ ἔσχον οὐδ’ ἔδωκα συγγνώμης μέρος
 οὐθὲν ἀτυχούσῃ ταῦτ’ ἐκείνῃ, βάρβαρος
 ἀνηλεής τε.” λαιδορεῖτ’ ἐρρωμένως
 685 αὐτῷ, βλέπει θ’ ὕφαιμον ἠρεθισμένος.
 πέφρικ’ ἐγὼ μὲν, αὐὸς εἰμι τῷ δέει·
 οὕτως ἔχων γὰρ αὐτὸν ἂν ἴδῃ μέ που
 [550] τὸν διαβαλόντα, τυχὸν ἀποκτείνειεν ἄν.
 διόπερ ὑπεκδέδυκα δεῦρ’ ἔξω λάθρα.
 690 καὶ ποῖ τράπωμαί γ’; εἰς τί βουλῆς; οἴχομαι,
 ἀπόλωλα· τὴν θύραν πέπληχεν ἐξιὼν.
 Ζεῦ σῶτερ, εἴπερ ἐστὶ δυνατόν, σῶζέ με.

SCENE. ΧΑΡΙΣΙΟΣ, ΟΝΗΣΙΜΟΣ, ΑΒΡΟΤΟΝΟΝ

ΧΑΡΙΣΙΟΣ

ἐγὼ τις ἀναμάρτητος, εἰς δόξαν βλέπων
 καὶ τὸ καλὸν ὃ τί ποτ’ ἐστὶ καὶ ταῖσχρον σκοπῶν,

682 συγγνώμης μέρος, Oxyr. 1226. / Conject. by Leeuw.

684-5 Ar., Wilam. / λαιδορεῖ τ’ and αὐτόν, S².

686 Oxyr. recto ends. 1

THE ARBITRANTS

To tell. And, "O my sweet, what noble things you say!"

He cried aloud, and smote his head with vehemence.

And presently again: "To have a wife like this
And chance on such misfortune, wretched me!"

At last—

When, having overheard it all, he'd gone indoors—

Hair-plucking, roaring, bursts of frenzy manifold

Went on within. For, "Sinner that I am," he'd say,

And say again, "when I had done the same myself,

And when I'm proved the father of a bastard boy,

No whit of pardon felt I, nay, nor granted her,

Although she'd had the same mischance. Barbarian,

Unfeeling one!" Thus stoutly he berates himself.

With bloodshot eyes he flames. And I'm dried up
with fear

And all a-shiver I, for if, in mood like this

He anywhere catch sight of me who slander'd her,

Tis like enough he'd kill me. So I've sneaked out
here

Unnoticed. Where to go? What plan? All's up
with me!

I'm dead and done for! There's the door now.

Out he comes!

O save me, Saviour Zeus, if it be possible!

(Hastily conceals himself as Charisius comes out.)

SCENE. ONESIMUS, CHARISIUS, *(and later)*
ABROTONON

CHARISIUS

*(to himself, reviewing his wife's remarks which he had
just overheard)*

The sinless saint I was, mine eyes on honour fixed!

Could scan the noble and disgraceful, which is which,

MENANDER

- 695 ἀκέραιος, ἀνεπίπληκτος αὐτὸς τῷ βίῳ—
 εὖ μοι κέχρηται καὶ προσηκόντως πάνν
 τὸ δαιμόνιον—ἐνταῦθ' ἔδειξ' ἄνθρωπος ὢν.
 [560] “ ὦ τρισκακόδαιμον, καὶ μέγα φυσᾶς καὶ λαλεῖς.
 ἀκούσιον γυναικὸς ἀτύχημ' οὐ φέρεις,
 700 αὐτὸν δὲ δείξω σ' εἰς ὅμοι' ἐπταικότα.
 καὶ χρήσεται αὐτῇ σοι τότε ἡπίως, σὺ δὲ
 ταύτην ἀτιμάζεις. ἐπιδειχθήσει θ' ἅμα
 ἀτυχῆς γεγονὼς καὶ σκαιὸς ἀγνώμων τ' ἀνὴρ.
 ὅμοι' ἄ γ' εἶπεν οἷς σὺ διενόου τότε
 705 ἵπρὸς τὸν πατέρα· ‘κοινωνὸς ἦκειν τοῦ βίου,
 ἔμμε τοίνυν οὐ δεῖν τὰτύχημ' αὐτὴν φυγεῖν
 τὸ συμβῆβηκός.’ σὺ δέ τις ὑψηλὸς σφόδρα”—

 βάρβαρος^ν
 710 σὺν ταύτῃ σοφῶς
 ἐμ' ἐμέτεισι διὰ τέλους
 δαιμόνων τις ὁ δὲ πατήρ
 ἄπρεπ' ἐστάτ' αὐτ' ἤ^ν χρήσεται—τί δέ μοι πατρός;
 ἔρ' ὦ διαρρήδην· “ ἐμοὶ σύ, Σμικρίνη,
 715 ἢ μὴ παρέχεε πράγματ'. οὐκ ἀπολείπει μ' ἡ γυνή.
 τί οὖν ταραττεῖς καὶ βιάζῃ Παμφίλην;”

[ΟΝΗΣΙΜΟΣ ἐξέρχεται]

τί; σ' αὖ βλέπω γώ;

706 Allinson suppl. / ἵπρὸς ἀνδρ', Capps. / ἵπρ' ἀνδρα κ' οὐ, S².

708–729 Oxyrhynchus verso. See Gr–H. for all supplements except the following: 711 ἐμ' ἐ. Allinson. / ἐμ' ἐ, Capps. 712 sc. ? ἤδη κυκῶν τῶν, Allinson. // δαιμόνων, Gr–H. / γειτόνων, S². 713 ἄπρεπ' ἐστάτ', Capps. αὐτ' <ἡ>, Gr–H. corr. αὐτῆς of pap.

716–717 ονη, between lines, pap. Oxyr. / Allinson suppl.

THE ARBITRANTS

Myself so innocent and spotless in my life !—
Right well and very fittingly the power divine
Has used me—here but human I'm shown up to be.
“ You thrice-unlucky, puffed-up boastful chatterer,
Your wife's involuntary ill-luck you'll not bear.
But I will show that you have stumbled just as much.
To you she'll then be kind, but you dishonour her,
And you shall be shown up to have become at once
A luckless and a loutish and unfeeling man.
Most like indeed to your thoughts then was what
but now

She said unto her father : ‘ Partner of his life
I come and, being such, I must not shirk ill-luck
When it befalls.’ But you were high and mighty,
you ! ”

In the broken lines 708–735,¹ Charisius is first continuing his monologue. He seems to exclaim : “ Barbarian that I was ! . . . cleverly along with her . . . some deity <now> utterly <confounding> will pursue me ; but her father will treat her most unbecomingly. Yet what have I to do with her father ? I will speak forth explicitly : ‘ Don't make me any trouble, Smicrines. My wife is not deserting me. Why then do you disturb and bring pressure upon Pamphila ? ’ ”

(Onesimus comes out, speaking to Abrotonon concealed in the vestibule.)

CHARISIUS (*continues, to Onesimus*).—What, do I see you again ?

¹ The actual restorations in 708–735 are, some of them, *lours de force* (see text), but the general meaning is pretty clear.

MENANDER

ΟΝΗΣΙΜΟΣ

πάνυ κακῶς ἔχω σφόδρα,
οἷμοι τάλας, καὶ σοῦ δέομαι—τοῦτ' οἷσθ'—
ὄλωσ',
μὴ μ' ἐγκαταλίπῃς.

ΧΑΡΙΣΙΟΣ

οὗτος ἐπακροώμενος
720 ἔστηκας, ἱερόσυλ', ἐμοῦ;

ΟΝΗΣΙΜΟΣ

μὰ τοὺς θεούς,
ἀλλ' ἀρτίως ἐξηλθον.

ΧΑΡΙΣΙΟΣ

ἀρ' ἐμοὶ¹ λαθεῖν
ἔσται σε; πρῶ¹η¹ν, μιὰ¹ρέ, κακὰ τῇ¹ σῇ¹ 'πόουν
πάντ' ἐπακροάσει.

ΟΝΗΣΙΜΟΣ

πότε¹ δέ; π¹οῦ; θ¹έλων δὲ νῦν¹
ἐγὼ σ¹ε λανθάνειν πον¹ ᾧ πάλιν τρέμων¹
725 βροντῶντα.

ΧΑΡΙΣΙΟΣ

διατ¹ε¹λεῖς λαλῶν; τύπτου σὺ γάρ.¹

ΟΝΗΣΙΜΟΣ

ἀλλ' οὐ¹θέν· ὀφθήσε¹ι μ' ἀδικῶν γάρ, δεσπότη.¹

718 τοῦτ' οἷσθ', ὄλωσ', Allinson. / τουτοις . ξ . . α, pap. Oxyr. / τούτοις ἴμόνον¹, S².

719–736 β' begins and overlaps Oxyr. verso (719–729) as indicated in text.

721–736 For discussion of various restorations of Oxyr. fr. + β', see article *A.J.P.* No. 142, pp. 192–5, F. G. Allinson. The text, especially for 721–729, is offered *exempli gratia*.

721 ἐξηλθον (: ? Hunt), continued to Charis., S².

THE ARBITRANTS.

ONESIMUS (*calling back to Abrotonon within the door*).
—I am in a very bad way. Ah, wretch that I am!
And I beseech you—you know this (that I would say)
—in a word, do not leave me in the lurch.¹

CHARISIUS (*raising his voice*).—You! Do you stand
there as an eavesdropper, listening to me, you
temple-looter?

ONESIMUS.—No, by the gods, but I've just come out.

CHARISIUS.—Will it (ever) be possible for me to
escape (your slyness)? All that I did before, you
scamp, through your eavesdropping was abominable.

ONESIMUS.—But when? Where? Why even now
when I wish to escape you, I am troubled long since
as I tremble at your thunder.

CHARISIUS.—What, still chattering? There, take
that (*strikes him*).

ONESIMUS.—Well, no matter. For, master, you'll
be proved to be wronging me.

¹ The translation of lines 717–737 is given in prose as the
reconstruction of the lines is, at best, problematical.

722 *εσταισε πραι*, β². / *εσταισεπρα . . . μια ησ*,
Oxyr. / + *πρωι* (not *πρα*), J². // Text suppl. Allinson from Capps's
conject.: *πέπραγα, μιανέ, κακὰ τὰ σὰ τάδε*.

723 *πότε δέ; ποῦ*; Allinson suppl. // *θέλων δὲ νῦν*, S².

724 S² suppl.

725 *διατελεῖς*, S² suppl. // Remainder, Allinson suppl. /
περίεργος ὢν, τάλας; S².

726 *οὐθέν—ἄδικῶν*, Capps.

MENANDER

ΧΑΡΙΣΙΟΣ

τίσεις | γε τ' αὐτ' εἰς αὐτίκ'.

[ἈΒΡΟΤΟΝΟΝ προσέρχεται]

ΑΒΡΟΤΟΝΟΝ

ὦ Χαρίσιε,

οὐκ οἶσθα πάν.

ΧΑΡΙΣΙΟΣ

οὐκ οἶδ' ἐγώ;

ΑΒΡΟΤΟΝΟΝ

τὸ παιδίον

οὐκ ἦν ἐμὸν· τοῦτ' εἶπα προσποούμενος.

ΧΑΡΙΣΙΟΣ

730 οὐκ ἦν σόγν; ἀλλὰ τίνος; τάδ' αὐτίκ' εἶπ' ἐμοί.

ΑΒΡΟΤΟΝΟΝ

βούλει μ' ἀπελευθεροῦν, ἐὰν τὴν μητέρα—;

ΧΑΡΙΣΙΟΣ

ἀλλ' ἐξαπελῶ σ' ἐς κόρακας, εἰ μὴ τάχα γ' ἐρεῖς.

ΑΒΡΟΤΟΝΟΝ

ἔμ' ἔπρεπεν εἰπεῖν· ἔτεκεν αὖθ' ἡ σὴ γυνή.

ΧΑΡΙΣΙΟΣ

ἔχει σαφῶς;

ΑΒΡΟΤΟΝΟΝ

σαφέστατ', ἐρώτ' Ὀνήσιμον.

ΧΑΡΙΣΙΟΣ

735 τί φῆς, Ὀνήσιμ'; ἐξεπειράθητε μου;

727 X^aρ/l. margin, β'. // Line suppl., Allinson. / τίς εἰ σ'ύ; (Αβ.) τίς; ληρεῖς. (X.) τί βούλει; ποῖ φέρει; S². // Ἀβρότονον προσέρχεται, Allinson suppl. from stage direction Oxyr. between lines, i.e. . [. . .].

728 Λ²Λ in l. margin = Αβρ? // Suppl. Allinson from Capps: οὐκ οἶσθα πάντ' etc. / οὐκ εἰς ἀγῶνα (fits traces), S².

THE ARBITRANTS

CHARISIUS.—At any rate you'll pay for this hereafter.

(*Abrotonon comes forward.*)

ABROTONON.—Charisius, you don't know all.

CHARISIUS.—I? Not know?

ABROTONON.—The baby was not mine. I said that by way of pretence.

CHARISIUS.—It was not yours? Whose then? Tell me this at once.

ABROTONON.—Will you have me set free if its mother——?

CHARISIUS (*interrupting*).—Nay, I'll send you packing to the crows if you don't quickly tell.

ABROTONON.—I must out with it! Your wife herself is its mother.

CHARISIUS.—Is that sure?

ABROTONON.—Perfectly sure. Ask Onesimus.

CHARISIUS.—What have you to say, Onesimus? Were you two experimenting on me?

729 ἐμόν, K² suppl. // Remainder, Allinson. // Oxyr. ends.

730 σόγῃ, K². // Remainder, Allinson.

731 Α . . / in l. margin. // ἀπελευθεροῦν, ἐάν, Capps. / ἀπελευθεῖν, S². // τὴν μητέρα, Allinson.

732 ΑΡ / in l. margin. // εξαπελῶ, Capps. / εξαπέρχου, S². / εξαπειδον, K². // Remainder, Allinson suppl. *e.g.*

733 Suppl. *e.g.* Allinson.

734 Allinson suppl. // ε . εισσ . . . ἔχεις “is very probable,” J². // ἔδεια, S².

735 J². / ἐξεπειράθης ἐμοῦ, S². // Q² begins (right).

MENANDER

ΟΝΗΣΙΜΟΣ

Ἦν τῇ μ' ἔπεισε, νῆ τὸν Ἀπόλλω καὶ θεοῦς.

ΧΑΡΙΣΙΟΣ

τί; σύ μ'ε περισπᾶς, ἱερόσυλε;

ΑΒΡΟΤΟΝΟΝ

μὴ μάχου,
ἡ γλυκύτατε τῆς γαμετῆς γυναικὸς ἐστὶ σου,
αὐτῆς γάρ, οὐκ ἄλλότριον.

ΧΑΡΙΣΙΟΣ

εἰ γὰρ ὤφελεν.

ΑΒΡΟΤΟΝΟΝ

740 Ἦν τὴν φίλην Δήμητρα.

ΧΑΡΙΣΙΟΣ

τίνα λόγον λέγεις;

ΑΒΡΟΤΟΝΟΝ

ναὶ μὰ Δῖ', ἀληθῆ.

ΧΑΡΙΣΙΟΣ

Παμφίλης τὸ παιδίον

ὄντως ἄρ' ἦν;

ΑΒΡΟΤΟΝΟΝ

καὶ σὸν γ' ὁμοίως.

ΧΑΡΙΣΙΟΣ

Παμφίλης;

[590] 743 Ἀβρότονον, ἱκετεύω σε, μῆ μ' ἀναπτέρου.

(*Lacuna of 9 lines to β².*)

736 End of β' (left). S² suppl. // In β' . . —μ'σγ and in Q² ἰσε, J². // καὶ θεοῦς, Croiset, J².

737 τί; σύ με, Allinson. / τί δέ με, Capps. / καὶ σύ με, S².

738 ἡ γλυκύτατε, Allinson. / σκαϊότατε, S², J².

739 αὐτῆς, Capps. / τέκνον, K¹, S².

THE ARBITRANTS

ONESIMUS.—She persuaded me to it. Yes, by Apollo and the gods.

CHARISIUS.—What? Temple-looter, you'd cheat me?

ABROTONON

Don't wrangle on,
My dearest sir! 'Tis your own wedded wife's, this
child,
Her own and not another's.

CHARISIUS

Would to god 'twere so!

ABROTONON

By dear Demeter, yes!

CHARISIUS

What tale is this you tell?

ABROTONON

A true one, yes, by Zeus.

CHARISIUS

The baby Pamphila's?

'Twas really hers?

ABROTONON

And, item, yours too.

CHARISIUS

Pamphila's!

Abrotonon, I pray, don't make me walk on air!

(*Lacuna of circa 9 lines to fragment β².*)

740 This "woman's" oath assigns the words to Abrotonon, cf. Wright's *Stud. in Menand.* p. 27.

741 Suppl. J², S². / εἶ τοῦθ', Capps.

742 Suppl. Capps and confirmed by report of J² ιν: / ἐκεῖν' &ρ' ἦν, S². 743 'Αβρότονον, suppl. Leeuwen.

MENANDER

ABROTONON

753 χ
 αι γὰρ ἦν
 755 ως ἐγὼ (: ?) τάλαν
 πρὶν πάντ' εἰδέναι.

ΟΝΗΣΙΜΟΣ

. ὀρθῶς λέγεις
 ὁμοί :

ABROTONON

. ἀβέλτερε
 760 ὅμως

(ΧΑΡΙΣΙΟΣ)

. τοῦτο δὴ
 βούλομαι
 πράγματα
 764 ε

~ ~ ~
 'ΧΟΡΟΥ'

ACT V

SCENE. ΟΝΗΣΙΜΟΣ, ΧΑΙΡΕΣΤΡΑΤΟΣ

765 ἀφ'ειμένον
 ταύτη'ς ὕπ'ερ'

753 β² begins. / χ Capps. / λ, Robert. // Line omitted, S².

755 To Abrot. ?, cf. line 249.

756 cf. line 291.

759 'ἀβέλτερε, K², J². / 'δύσμορε, Capps. // To restore lines 762-3 S² conject.: (Χαρ.) 'ἀλλ' εἰσίσωμεν· εἰδέναι γὰρ βούλομαι / 'τὰ τῆς γυναικὸς πῶς ἔχει νῦν πράγματα.

764 ε, Capps reports. / Not indicated, L², S². // 'Χορον' space in pap. L².

765-776 Problems: (1) The juncture of B² + Q¹. Sudhaus brings σκεπτέον down to line 769, securing the desirable juxtaposition σκεπτέον | ὅπως, but this distorts by one line

THE ARBITRANTS

In the dozen lines (753–764) down to the end of the act only mutilated verse-ends remain, but the sense yielded by them is entirely consistent with the éclaircissement in the above scene.

Abrotonon, apparently, is at first explaining why she pretended to be the mother, and tells Charisius, in the fourth line, that she could not betray her real belief “until she knew everything.” Dialogue follows in which, apparently, all three take part. Charisius, finally, seems to be saying: “I wish” to learn of all “these things” from Pamphila herself. He rushes into his own house to be reconciled with his wife. Onesimus and Abrotonon go off together, and perhaps have the conversation referred to at the beginning of the next act. Later, we may perhaps assume, Onesimus is called in by Charisius and emancipated.

CHORUS.

ACT V

SCENE. ONESIMUS, CHAERESTRATUS

The four broken verse-ends that follow are very meagre. Possibly they may be filled out somewhat as follows¹ :—

ONESIMUS

(Behold me just now) set at liberty (within.)
(And now I wish to manage all) in behalf of (the

¹ The interpretation of these lines 765–776, although they are in great part well preserved, is beset with unusual perplexities. See notes on text.

the arrangement (also adopted by S²) of Q² and is therefore excluded; see Allinson, *op. cit.* p. 191, *A.J.P.* No. 142. (2) No change of speaker is preserved down to 776 (Robert, J², S²), and the choice of the new speaker (here assumed) is conditioned on the restoration of the preceding text. (3) Additional crowded traces of letters now reported in 768; see S². (4) Meaning and context of τὸ μετὰ ταῦτα, 769, doubtful.

765 This line is restored after Sudhaus (M.S. p. 26).

766 τὰ ἑρμῆς δὲ πᾶσι, J² and Capps. / υἱ . ο . L². / ταυτην ἐγὼ, S².

MENANDER

. ἐναντίον

. \ ωκ . . . †τα σκεπτέον

Χαιρέστραθ' ἤδε τὸ μετὰ ταῦτα, "δεῖ σ'," ἔφη,
 770 "ὅπως διαμενεῖς ὦν Χαρισίῳ τὸ πᾶν
 οἶός ποτ'—οἶσθα—πιστός." οὐ γάρ ἐστὶ τοι
 ? ἐταιρίδιον τοῦτ' οὐδὲ τὸ τυχὸν ὅ τι παεῖ.
 σπουδῇ δὲ καὶ παιδάριον ἤμῃν εὔρεν—

ΧΑΙΡΕΣΤΡΑΤΟΣ

εἶ

ἐλεύθερος· πάξ· μὴ βλέπ' εἰς τὴν γῆν ἔχων
 775 καὶ πρῶτον αὐτὴν κατὰ μόνας λάβ'· εἶτα δὲ
 τὸν φίλτατον καὶ τὸν γλυκύτατον φίλον ἐμοὶ

(*Lacuna of circa 4 verses to U¹.*)

For 765–770 the following, *exempli gratia*, might meet the conditions :

765 ὁρᾷς ἐμ' ἔνδον ἀρτίως ἀφ'εἰμένον·
 ἔνυν βούλομαι πράττειν ἅπαν ταῦτα ὅπ'ερ
 τῆς πραττομένης αὐτῇ τοσαῦτ' ἐναντίον·
 ἢ Παμφίλῃ γ' ἀπέδωκε πάντα· σκεπτέον,
 Χαιρέστρατ'· ἥδ<η> τὸ μετὰ ταῦτ' ἐμοί γ' ἔφη.
 770 "ὅπως διαμενεῖς ὦν Χαρισίῳ γ'," etc.

768 Q¹ in l. margin. β² ends. / [12 letters] \ ωκ . . . , L². /
 [9] λωλ . ἡμαρτιῶν = σοὶ παραδίδομαι μαρτύρων (+ ἐναντίον),
 S² conject.

769 X ατ' ἠδε, L². / Χαιρέστραθ'· ἥδε, Capps. /
 Χαιρέστρατ', ἥδ<η>, S² is more violent but gives better con-
 text. // ταῦτα, δεῖ σ', ἔφη, Capps. / Perhaps ταῦτ' ἐμοί γ' ἔφη,
 and sc. ὄρα, Allinson.

770 τὸ πᾶν, Leo. / φίλος, Arn. and Ell., S², who reports
 , , τ . as another verse-end for β².

771 ποτ', J². / περ, L².

772 Capps suppl.

773 ἤμῃν, J², S². // εὔρεν : εἶ, to Chaerestr., Allinson. /
 εὔρ' : ἔσει, to ? Charis., Capps. / εὔρε νῦν, contin. to Ones., S².

THE ARBITRANTS

girl who) against (her own advantage managed all),
(and restored everything to Pamphila).

Look now,

Chaerestratus. For next thereafter, "See to it,"
Said she, "that you stand by Charisius in all,
Loyal as heretofore—you know." Why, surely she
Is no mere strumpet! Nay, what's more, her services
Are not the common sort, but by her energy
She actually found for us our child.

CHAERESTRATUS (*interrupting*)

Well, you

Are free! Enough! Don't stand there, looking on
the ground!
And first go take her by herself alone, and then
My friend, the dearest and the sweetest in my eyes,
(Charisius himself)

(Chaerestratus seems to be planning for a conference with Charisius to persuade him that he owes his new-found happiness to Abrotonon and should, therefore, give up his anger against her on account of her benevolent deceit, and buy her freedom from her master. The person (feminine) whom Onesimus is first to interview alone may be either Abrotonon herself, in order to have her carefully primed, or else Pamphila, who would be now all-powerful with Charisius and who, as we have come to know her, is above ordinary jealousies and would certainly feel nothing but gratitude towards Abrotonon.)

After a lacuna of circa 4 lines just such a scene of persuasion follows (if the fragment U¹ is correctly inserted here).

774 Capps suppl. / μή βλέπ' εἰς τὰ πρὶν κακά¹, S². / μή βλέπῃ . . , L².

775 αὐτήν reported as certain, see Sudh. M.S. pp. 24–5. / αὐτ . ν (i.e. η or ο), J². // λάβ' εἶτα δέ¹, Allinson. / If αὐτόν is read, sc. Χίρσιον¹, Capps. / σε, Σωφρόνη, S².

776 Allinson suppl. (sc. e.g. next line) αὐτὸν Χίρσιον ἐκκάλει¹. / παῖδα δεῖ / (ἐνδον προσειπεῖν), S².

MENANDER

SCENE.

(ΧΑΡΙΣΙΟΣ)

[570] 780 ἐπ' αὐτοῦ

(ΧΑΙΡΕΣΤΡΑΤΟΣ)

ὄντως Ἀβρότονον

(ΧΑΡΙΣΙΟΣ)

ἀλλ' ἐξαπατῶς ἐμέ

ΟΝΗΣΙΜΟΣ

ἀπέσωσε συλῆλαβουῶσά μοι τὸ παιδίον,
ἔγωγε προσέλαβον

785 σ

. ἰοτι

. καλ

εἰ τὸ καλὸν εἰ

ὥσπερ λύκῳ

790 ἀπελήλυθεν

ἀποστρεφείν

φιλς

δαι

οὐ κρίνομαι

795 καὶ ν

ὅσα μς

ἦν μοι

ἐνδον προ

ἔοικεν : οὐ

800 οσπς

(*Lacuna of circa 14 verses.*)

780 J², U¹ begins in l. margin.

781 and 782 Lefebvre suppl., see L², p. xiv.

THE ARBITRANTS

SCENE. CHARISIUS, ONESIMUS (CHAERESTRATUS, *probably* ABROTONON, and *perhaps* PAMPHILA).

Charisius is exultant over the happy turn of affairs, but he is still piqued at Abrotonon for tricking him even to his own advantage. He had forgiven Onesimus more easily, but Abrotonon had furnished the brains in the scheme. His amour-propre has been damaged by her cleverness. Charisius makes some remark. Then Chaerestratus (?) puts in : " In reality it is Abrotonon " whom you have to thank. Charisius replies : " Yet she cheated me . . ." Onesimus says : " Nay, she saved the child, joining her forces with mine . . . I at least lent a helping hand."

From the next fifteen broken lines, 786-800, not much can be inferred with certainty. There is frequent change of speakers with, apparently, two longer speeches interspersed. It is probably a continuation of the same scene.

(A lacuna of about 14 lines, 801-814.)

783 Ov / in l. margin, L². // S² suppl.

785 S². / ἀπαι, J².

786 β³ begins.

786-789 Verse-ends report, J².

791 and 794 Suppl. S².

800 End of β³ (right).

MENANDER

815	. . . . .	ἐγὼ μὲν οὐ :
	. . . . .	νῆ τ'ὸν Δία
	. . . . .	αυτου τω σφόδρα
	. . . . .	ως ὁμολογῶ :
[580]	. . . . .	ζ' εἰς ἐμέ βλέπει
820	. . . . .	Ἰμ . . αἰε . . λξ
	. . . . .	ελαβ
	. . . . .	του [ζ. . ι
	. . . . .	τηι : . αι . . . εἰ
	. . . . .	λονι(·)κα . . . —
825	. . . . .	Ἰμω
	. . . . .	Αβρο ¹ τονον
	. . . . .	ωι.
	. . . . .	γεν
	. . . . .	γ . .
830	. . . . .	αν σου
	
	. . . . .	ουιε
	. . . . .	το ¹ υτ', ἀλλὰ σύ
	. . . . .	ισ τουτ ¹ ον ¹ ί
835	. . . . .	α

(*Lacuna of circa 11 lines to H³.*)

ΧΑΙΡΕΣΤΡΑΤΟΣ

[600]848
 σῶφρονα· τοιαυτησὶ γὰρ οὐκ ἀπέσχετ' ἂν
 ἐκείνος, εὖ τοῦτ' οἶδ'. ἐγὼ δ' ἀφέξομαι.

815 U².

815–820 Verse ends, J²/—in 817 αὖ τούτῳ σφόδρα / in 819 J² reports νος ἐμέ. / S², εἰς ἐμέ.

820 Sudhaus (*Hermes*, xlviii., pp. 14 ff.) reconstructs : 'λέγε μοι, πόθεν τὰ περιδέρ¹αι' ἔ¹χεις τάδε¹, i.e. Charisius to Abrotonon. / J² approves, except "line ends with ἔχεις." The fragm. U² is placed here as a sequence to the position assumed for U¹.

THE ARBITRANTS

In the following 21 fragmentary lines, 815–835, there is little to indicate the subject-matter. An ingenious, but very doubtful, restoration of line 820 (see notes, text) would bring in the “necklace” again and perhaps the other birth-tokens. The good chdrcoal-burner, Syriscus, is due to appear again somewhere to receive his reward for preserving the child. But this item, with others, may have been appropriately introduced after the more acute dénouement (915–end) and so may have rounded out an otherwise short closing act.

(A lacuna of about 11 lines, 836–848.)

When the text of the papyrus again begins (848), someone, apparently Chaerestratus, has been commissioned to take Abrotonon to her master and to arrange, by formal purchase, to set her free from slavery. Someone—either Charisius or Abrotonon herself—is described as “sound-minded,” or “self-controlled,” or “honest,” and Chaerestratus departs with his charge, uttering, as he leaves, the following two-edged compliment:

CHAERESTRATUS

.
 . . is sound-minded, else he'd never, I know well,
 Have held aloof from such a girl. I'll do the same.

[Exeunt Chaerestratus and Abrotonon.]

- | | |
|---|---|
| 821 β ⁴ begins. | 824 -κακά, Capps, S ² . |
| 831 S ² reports υι \ . υ ^ C . \| : |  |
| 831–5 Verse-ends reported by J ² . | |
| 834 S ² suppl. | 835 α, J ² . / λ, S ² . |
| 848 H ² , quat. z, p. 11. | |

MENANDER

SCENE. ΣΜΙΚΡΙΝΗΣ

ΣΜΙΚΡΙΝΗΣ

850 ἂν μὴ κατάξω τὴν κεφαλὴν σου, Σωφρόνη,
 κάκιστ' ἀπολοίμην. νουθετήσεις καὶ σύ με;
 “ προπετῶς ἀπάγω τὴν θυγατέρ’,” ἱερόσυλε γραῦ;
 ἀλλὰ περιμείνω καταφαγεῖν τὴν προῖκά μου
 τὸν χρηστὸν αὐτῆς ἄνδρα; καὶ λόγους λέγω
 855 περὶ τῶν ἐμαυτοῦ; ταῦτα συμπείθεις με σύ;
 οὐκ ὀξυλαβῆσαι κρεῖττον; οἰμώξει μακρὰ
 ἂν ἔῃτι λαλῆς. τί; κρίνομαι πρὸς Σωφρόνην;
 [610] “ μετὰπεισον αὐτήν, ὅταν ἴδῃς.” οὕτω τί μοι
 ἀγαθὸν γένοιτο, Σωφρόνη, γάρ, οἴκαδε
 860 ἀπιών—τὸ τέλμ' εἶδες παριούσ'; ἐνταῦθά σε
 τὴν νύκτα βαπτίζων ὅλην ἀποκτενῶ,
 καὶ γὰρ σ' ἔταῦτ' ἐμοὶ φρονεῖν ἀναγκάσω
 καὶ μὴ στασιάζειν. ἡ θύρα παιητέα,
 κεκλειμένη γάρ ἐστι. παῖδες. παιδίον.
 865 ἀνοιξάτω τις. παῖδες, οὐχ ὑμῖν λέγω;

853 ἀλλὰ, L². / ἀλλ' ᾗ, S², Wilam.

THE ARBITRANTS

SCENE. SMICRINES *alone*

Smicrines has returned determined to carry out his threat to force Pamphila to abandon her husband and to go back, with her dowry, to her father's house. Since persuasion does not avail with her, force must be employed. From the time Smicrines enters at the side-entrance till he reaches his son-in-law's door he is scolding at Sophrona, rehearsing, in monologue, his intended conversation with her. He alone is still in ignorance of the true situation.

SMICRINES (*to himself*)

If I don't crack that head of yours, O Sophrona,
May deep damnation seize me! You'd admonish me?
You too? I'm headstrong, am I, taking home my girl?
You hag, you temple-looter! I'm to wait about
Till this fine lord of hers shall eat up what I gave
As dowry? And am I to bandy arguments
About my own? To that would you persuade me, you?
Were it not better quick to take the upper hand?
You'll rue it bitterly if you wag tongue again.
What? I discuss the case with Sophrona as judge?
"Persuade her to a change when you get sight of her!"
As so I hope for blessing, *you* 'tis I'll persuade.
For, Sophrona, on my way home—you've seen the
pond
As you've passed by—well, there I'll make an end
of you
And souse you under all the livelong night, until
I make you think my thoughts and stop your taking
part
Against me.

(*Approaches the door of Charisius's house.*)

I must bang this door. It's locked. Boys! Boy!
Let someone open! Boys! Do I not order you?
(*Onesimus opens the door and comes out, but bars the
entrance to Smicrines.*)

...

MENANDER

SCENE. ΣΜΙΚΡΙΝΗΣ, ΟΝΗΣΙΜΟΣ

ΟΝΗΣΙΜΟΣ

[620] τίς ἐσθ' ὁ κόπτων τὴν θύραν; ὦ, Σμικρίνης
ὁ χαλεπός, ἐπὶ τὴν προῖκα καὶ τὴν θυγατέρα
ἤκων;

ΣΜΙΚΡΙΝΗΣ

ἔγωγε, τρισκατάρατε.

ΟΝΗΣΙΜΟΣ

καὶ μάλα
ὀρθῶς· λογιστικοῦ γὰρ ἀνδρὸς καὶ σφόδρα
870 φρονούντος ἢ σπουδῇ· τό θ' ἄρπασμ', Ἡράκ
θαυμαστὸν οἶον·

ΣΜΙΚΡΙΝΗΣ

πρὸς θεῶν καὶ δαιμόνων—

ΟΝΗΣΙΜΟΣ

174 K οἷει τοσαύτην τοὺς θεοὺς ἄγειν σχολὴν
ὥστε τὸ κακὸν καὶ τὰγαθὸν καθ' ἡμέραν
νέμειν ἐκάστω, Σμικρίνη;

ΣΜΙΚΡΙΝΗΣ

λέγεις δὲ τί;

ΟΝΗΣΙΜΟΣ

875 σαφῶς διδάξω σ'· εἰσὶν αἱ πᾶσαι πόλεις,
ὅμοιον εἰπεῖν, χίλιαι· τρισμύριοι
οἰκοῦσ' ἐκάστην· καθ' ἓνα τούτων οἱ θεοὶ
[630] ἕκαστον ἐπιτρίβουσιν ἢ σῶζουσι;

870 Assignment of parts, Capps. // τό θ', L². / τὸ
who assigns from τὸ δ' ἄρπασμα to δαιμόνων, all to Sm
After σπουδῇ there is a double point (:) or C, and no
of speaker is indicated in 871.

THE ARBITRANTS

SCENE. SMICRINES, ONESIMUS

ONESIMUS

Who's knocking at the door? Oh, is it Smicrines,
The tough one, for the dowry and his daughter come?

SMICRINES

You're right. It's I, you thrice accursèd scamp.

ONESIMUS

Quite so,
Indeed! 'Tis like a calculator, very keen,
'This energy! And this kidnapping, Heracles,
A perfect marvel this!

SMICRINES

By gods and deities!

ONESIMUS (*didactically*)

Now do you think that gods have leisure time to spare
For parcelling the good and ill, day in, day out,
To each and all, O Smicrines?

SMICRINES

What do you mean?

ONESIMUS

I will instruct you clearly. In the world, all told,
Roughly there are one thousand cities,¹ and in each
Dwell thirty thousand. Do you think that each of
them,
Each several one, the gods preserve or ruin?

¹ cf. Ar. *Wasps*, 707, and Ferguson, *Greek Imperialism*,
p. 42.

878–880 Parts assigned, Allinson, i.e. σφζουσι: πῶς. L². /
S² gives line 879 to Onesimus.

MENANDER

ΣΜΙΚΡΙΝΗΣ

λέγεις γὰρ ἐπίπονόν τιν' αὐτοὺς ζῆν^{πῶς;} βίον.⁷

ΟΝΗΣΙΜΟΣ

880 “ οὐκ ἄρα φροντίζουσιν ἡμῶν⁷ οἱ θεοί⁷;
752 K φήσεις. ἐκάστω τὸν τρόπον συν⁷ώκισαν
φρούραρχον· οὗτος ἐνδ⁷ελεχῆς παρὼν ἕνα⁷
ἐπέτριψεν, ἂν αὐτῷ κακῶς χρῆ⁷σθαι δοκῇ⁷,
ἕτερον δ' ἔσωσεν. οὗτός ἐσθ' ἡμῖν θεός,
885 ὃ τ' αἷτιος καὶ τοῦ καλῶς καὶ τοῦ κακῶς
πράττειν ἐκάστω. τοῦτον ἰλάσκου ποῶν
μηδὲν ἄτοπον μηδ' ἁμαθές, ἵνα πράττης καλῶς.

ΣΜΙΚΡΙΝΗΣ

[640] εἶθ', οὐμός, ἱερόσυλε, νῦν τρόπος ποεῖ
ἁμαθές τι;

ΟΝΗΣΙΜΟΣ

συντρίβει σε.

ΣΜΙΚΡΙΝΗΣ

τῆς παρρησίας.

ΟΝΗΣΙΜΟΣ

890 ἀλλ' ἀπαγαγεῖν παρ' ἀνδρὸς αὐτοῦ θυγατέρα
ἀγαθὸν σὺ κρίνεις, Σμικρίνη;

ΣΜΙΚΡΙΝΗΣ

λέγει δὲ τίς
τοῦτ' ἀγαθόν; ἀλλὰ νῦν ἀναγκαῖον.

ΟΝΗΣΙΜΟΣ

θεᾷ;
τὸ κακὸν ἀναγκαῖον λογίζεθ' οὕτοσί.
τοῦτόν τις ἄλλος, οὐχ ὁ τρόπος, ἀπολλύει.

.881 S².

882 ἐνδελεχῆς παρὼν, Robert, S², J². // ἕνα, Allinson. /
φύλαξ, Robert.

THE ARBITRANTS

SMICRINES

What !

If that were true, the gods would live a life of toil !

ONESIMUS

“Well, do not then the gods look out for us ?” you’ll say.

To each of us they have allotted Character
As garrison-commander. Ever present, he
Brings one to ruin, whoso seems to use him ill ;
Another man he saves. Our deity is this,
And he’s responsible for each man’s faring well
Or badly. Him propitiate by doing naught
That’s boorish or outlandish, that you prosper well.

SMICRINES

Well, then, you temple-looter, is *my* character
Now doing aught that’s boorish ?

ONESIMUS

It is smashing you !

SMICRINES

Why, what impertinence !

ONESIMUS

Well, do you call it “ good ”
From husband to divorce one’s daughter, Smicrines ?

SMICRINES

Who says it’s *good* ? ’Tis now necessity.

ONESIMUS

You see ?

This man sets down what’s base as a necessity !
Some other, not his Character, destroyeth him.

883 *χρή, Σμικρίνη*, from *χρη* pap., S^a.

884 H⁴, quat. z, p. 12.

890 *αὐτοῦ*, Ell., Leo. / *σ αυτού*, pap.

MENANDER

895 καὶ νῦν μὲν ὀρμῶντ' ἐπὶ πονηρὸν πρᾶγμα σε
 ταῦτόματον ἀποσέσωκε, καὶ καταλαμβάνεις
 διαλλαγὰς λύσεις τ' ἐκείνων τῶν κακῶν,
 [650] αὐθις δ' ὅπως μὴ λήψομαί σε, Σμικρίνη,
 προπετῇ, λέγω σοι. νῦν δὲ τῶν ἐγκλημάτων
 900 ἀφίεσο τούτων, τὸν δὲ θυγατριδοῦν λαβὼν
 ἔνδον πρόσειπε.

ΣΜΙΚΡΙΝΗΣ

θυγατριδοῦν, μαστιγία;

ΟΝΗΣΙΜΟΣ.

παχύδερμος ἦσθα καὶ σύ, νοῦν ἔχειν δοκῶν.
 οὕτως ἐτήρεις παῖδ' ἐπίγαμον; τοιγαροῦν
 τέρασιν ὅμοια πεντάμηνα παιδιά
 905 ἐκτρέφομεν.

ΣΜΙΚΡΙΝΗΣ

οὐκ οἶδ' ὅ τι λέγεις.

ΟΝΗΣΙΜΟΣ

ἢ γραῦς δέ γε

οἶδ', ὥς ἐγῶμαι. τότε γὰρ οὐμὸς δεσπότης
 τοῖς Ταυροπολίοις—

ΣΜΙΚΡΙΝΗΣ

Σωφρόνη.

ΟΝΗΣΙΜΟΣ

ταύτην λαβὼν

[660] χορῶν ἀποσπασθεῖσαν—αἰσθάνει γε;

THE ARBITRANTS

And you, now, started full tilt for a wicked deed,
Haphazard luck has saved and for these ills you'll
find

Adjustment and release. But let me, Smicrines,
Not find you headstrong any more ! I tell you that
Yet from these allegations stand acquitted now.
Go you within. Take up your daughter's child and
give
Your blessing to it.

(Onesimus stands aside and motions towards the door.)

SMICRINES

Daughter's child, you whipping-post ?

ONESIMUS

You were a fathead,¹ you, and thought yourself so
smart !

So carefully you watched your marriageable child !
And therefore five-months' infants, first class prodigies,
We rear !

SMICRINES

I don't know what you mean.

ONESIMUS

But that old crone,
I'm thinking, knows. For master, at the Festival
Of Tauropolia—

SMICRINES *(calling into the house)*

Ho ! Sophrona !

ONESIMUS

He caught
And drew her from the dance and—Get my meaning ?

¹ Literally "pachyderm," giving a different turn in English.

MENANDER

ΣΜΙΚΡΙΝΗΣ

ναί·

ΟΝΗΣΙΜΟΣ

910 νυῖνι δ' ἀναγνωρισμὸς αὐτοῖς γέγονε καὶ
ἅπαντ' ἀγαθά.

SCENE. ΣΜΙΚΡΙΝΗΣ, ΟΝΗΣΙΜΟΣ, ΣΩΦΡΟΝΗ

ΣΜΙΚΡΙΝΗΣ

τί φησιν, ἱερόσυλε γραῦ;

ΣΩΦΡΟΝΗ

“ ἡ φύσις ἐβούλεθ', ἡ νόμων οὐδὲν μέλει·
γυνὴ δ' ἐπ' αὐτῷ τῷδ' ἔφυ.”

ΣΜΙΚΡΙΝΗΣ

τί μῶρος εἶ;

ΣΩΦΡΟΝΗ

τραγικὴν ἐρῶ σοι ῥῆσιν ἐξ Αὐγῆς ὅλην,
ἂν μή ποτ' αἴσθη, Σμικρίνη.

ΣΜΙΚΡΙΝΗΣ

915 κινεῖς παθαινομένη· ^{σύ μοι χολὴν} σὺ γὰρ σφόδρ' οἶσθ' ὅτι
τέρας λέγει νῦν,

ΟΝΗΣΙΜΟΣ

οἶδά <γ' εὖ>, εὖ ἴσθ', ὅτι
ἡ γραῦς προτέρα συνῆκε.

908 ναί, Lefebvre. / γε : νη : pap.

912 ἔφυ : τιμωροσεῖ : L².

916 τέρας, Capps suppl. / οὔτος, Arnim, etc. // οἶδά <γ' εὖ>, Allinson suppl. and assigned to Onesimus. / οἶδ' <ἔγωγ'>, Capps. / οἶδα. (Smi.) <πῶς>, S². / οἶδα : εἰ ἴσθ', L².

917 ἡ γραῦς προτέρα, Wilam. / C προτερα, L².

THE ARBITRANTS

SMICRINES

Yes

ONESIMUS

And now they've had a recognition scene, and all
Is well.

Enter Sophrona from the house of Charisius.]

SCENE. SMICRINES, ONESIMUS, SOPHRONA.

SMICRINES

What is he saying, temple-looting hag?

SOPHRONA (*who has overheard Onesimus*)¹

"'Tis Nature willed it, unto whom no law's a bar,
And just for this was woman born."

SMICRINES

What's that? You're daft?

SOPHRONA

From Auge I'll declaim a tragic speech entire
If you don't sometime soon wake up, O Smicrines.

SMICRINES

You stir my bile with your declaiming. Monstrous
this

He's saying, you know well!

ONESIMUS (*interrupting*)

I know at least, know well,
The crone was first to see through this.

¹ Sophrona answers by quoting from the *Auge*, a lost play by Euripides, in which (also by means of a ring) Heracles is identified as the father of Auge's child. (See Capps, *ad loc.*)

MENANDER

ΣΜΙΚΡΙΝΗΣ

πάνδεινον λέγεις.

ΣΩΦΡΟΝΗ

[670] Ἦ οὐ γέγονεν εὐτύχημα μείζον οὐδὲ ἔν.

ΣΜΙΚΡΙΝΗΣ

Ἦ εἰ τοῦτ' ἀληθές ἐσθ' ὃ λέγεις, τὸ παιδίον

[Cairo MS. of Ἐπιτρ. ends.]

THE ARBITRANTS

SMICRINES

Outrageous tale !

SOPHRONA

There's never been a greater piece of luck, not one !

SMICRINES

If this is true that you are saying, then the child—

.

(End of the MS. For the probable close of the play, see above, Introduction, page 8.)

OTHER FRAGMENTS OF ΕΠΙΤΡΕΠΟΝΤΕΣ

1.

894 K φιλω σ', 'Ονήσιμ', 'εἰ σὺ καὶ' περίεργος εἶ.

2.

850 K οὐδὲν γλυκύτερόν ἐστιν ἢ πάντ' εἰδέναι.

3.

. τί δ' οὐ ποεῖς
ἄριστον; ὁ δ' ἄλύει πάλαι κατακείμενος.

4.

175 K ἀργὸς δ' ὑγιαίνων τοῦ πυρέττοντος πολὺ
ἀθλιώτερος, διπλάσια 'γ' ἐσθίει μάτην.

5.

178 K ἐπέσπασα
ἐπὶ τὸ τάριχος ἄλας, ἐὰν οὕτω τύχη.

6.

176 K ἐλευθέρῳ τὸ καταγελαῖσθαι μὲν πολὺ
αἰσχιὸν ἐστι, τὸ δ' ὀδυνᾶσθ' ἀνθρώπινον.

7.

179 K οὐθὲν πέπονθας δεινόν, ἂν μὴ προσποῇ.

8.

185 K ἐχῖνος

No. 1 is referred to *Epitreponτες* by van Leeuwen, etc. /
εἰ σὺ καὶ, Capps. / καὶ σύ, Codd.

No. 2 referred to *Epitreponτες* by van Leeuwen. / γλυκύ-
τερόν ἐστιν, Cobet. / γὰρ γλυκύτερον, Codd.

No. 3, line 1. Phot. s. ἄλυσ.

No. 4, line 2. διπλάσια γοῦν ἐσθίει μάτην, Codd. / μάτην γοῦν
ἐσθίει διπλάσια, Wilam. cf. Hutloff, who prefixes it to

OTHER FRAGMENTS OF “ ARBITRANTS ”

1. (CHARISIUS ?)

Onesimus, I love you, busybody though you are.

2. (ONESIMUS ?)

There's naught more pleasing than to know the facts entire.

3. (ONESIMUS *to* COOK ?)

Now why don't you serve breakfast? He's sprawled out there long since upon the couch, and chafes.

4. (SMICRINES ?)

An idle man in health is much more wretched than the fever-patient, at any rate he eats a double portion and for naught.

5. (A COOK)

I cast more salt upon the salted-meat, if so it chance.

6.

For free-born man to be mocked is more shameful by far, but suffering pain is common to mankind.

7.

You've suffered naught outrageous, if you'll make as if it were not so.

8.

A (wide-necked) jug (?).

St. Pet. fragments, as does also S², who conjectures : διπλάσια γούν μάτην ἱκατῆσθίει . . . // γ', Allinson suppl.

No. 5 ἐπέσπασα, MSS., Athen. / ἐπισπάσω, Herw. // ἐὰν, Elmsley. / ἂν, Codd.

No. 6 αἰσχιον, Codd. / αἰσχιστον, Heringa, Kock.

No. 8, note cf. Kock, “ χύτρας εἶδος μεγαλοστόμου καὶ μεγάλης. / Capps compares : ἐγχυτριάζειν.

THE GIRL FROM SAMOS

THE GIRL FROM SAMOS¹

INTRODUCTION

ALTHOUGH more than half of this play is lost, the parts preserved are so nearly unbroken that we can study with confidence Menander's style and method through continuous scenes. Some of the characters seem little more than stock types, but Chrysis, if we may judge by what remains, exhibits some of the more delicate character-drawing—unselfishness and pathos—that recurs in the admirable delineation of Abrotonon in *The Arbitrants*. Demeas, too, is much more than a type. He will not be confused in memory with any other of Menander's personages. An allusion to Chaerephon in v. 401 is thought (cf. Capps, p. 233) to date the composition some time not later than 310 B.C. This would tally well enough with the poet's growing firmness of touch in delineating character.

Certain details in the unfolding of the plot are lost owing to the breaks in the text, but, by holding in solution some alternative possibilities, we may probably follow the main² thread of the story and,

¹ The title of this play is *inferred* from the allusions in lines 53 and 142 which seem to identify it with the "Samian Girl of Menander," cited by Phrynichus in quoting from the play the one fragment (see below) previously known. For a possible supplementary title: "or the Wet-nurse," see note 1 on p. 136.

² Possibly, however, the story of the Samian girl, who gives the title to the play, may have been made very prominent in the missing acts.





A COME POTT REHEARSING A MASK

London and Manchester Illustrated

INTRODUCTION

incidentally, enjoy fully the two or three scenes which add materially to a vivid conception of Athenian life.

The plot, as far as it can be made out, is briefly as follows. Demeas, a well-to-do Athenian bachelor, has adopted Moschion, whom he loves as his own son. He is living in a comfortable home, with Chrysis as mistress of the house. Chrysis had come to Athens as a young girl of unknown parentage from Samos. Demeas had taken her to his home, and a sincere affection exists between them, although her supposed foreign extraction prevents formal marriage, according to traditional Athenian custom. The son, Moschion, has fallen in love with Plangon, daughter of Niceratus, Demeas's friend and next-door neighbour. As Niceratus is too poor to give Plangon an adequate marriage portion the young couple do not venture to confess their love to their fathers. During a somewhat prolonged absence¹ of Demeas from home Chrysis gave birth to a child by him. The child died. Meanwhile Plangon has given birth to a child by Moschion, and Chrysis, from an unselfish desire to help Moschion, and also, doubtless, impelled by her awakened maternal instinct, undertakes to rear the child. Demeas returns, and Chrysis, knowing (apparently) that he is averse to having a child of his own, does not attempt to assume that the child is hers, but says that it is a foundling and persuades him, with difficulty, to allow her to keep it in the house.²

¹ This is an inference, as our text stands, but a necessary one. Otherwise Menander's "mirror of life" is badly cracked!

² There is another theory, adopted by various editors, that there are two babies in the house at once—one Plangon's and

INTRODUCTION

It may seem, indeed, less probable that he would have consented to rear a foundling than to have been reconciled to his own child by Chrysis. The situation, however, is necessary for the entanglement of the plot. Demeas on his return hears some vague rumours which make him anxious about Moschion,

one the child of Demeas and Chrysis. This theory is ably defended by Capps (see *Menander*, Introduction, pp. 224 ff.). There are some allusions in the text as preserved that seem to give colour to it. If it could be shown that Menander was often inclined to the broadly farcical it might seem more cogent, but, in our ignorance of the matter contained in the missing lines, the alternative theory, adopted above, furnishes a working hypothesis which is, I believe, at least not inconsistent with the situations developed in the course of the play. The main difficulty is a difficulty on any (tenable !) theory. Demeas is surprised when he sees Chrysis suckling a baby herself. His surprise only proves that he, not knowing that she had herself given birth to a child, had accepted without suspicion her request to adopt a foundling. The confused references to the baby by the excited Niceratus and Demeas and the contradictions and involuntary admissions of half-truth into which the slave, Parmenon, is betrayed, would all seem natural to an audience in possession of the plot as unfolded in the missing scenes. In line 384, for instance, Niceratus's exclamation, "Was I not bamboozled by him?" seems to imply definitely that in this scene he now knows that *the* baby is Plangon's and Moschion's. Two babies are not mentioned outright in the lines preserved. When Demeas (l. 377) says "mine" it is subtle (see Capps, *ad loc.*), but not necessary, to assume that he is unconsciously speaking of his son, not his grandson. That Demeas (l. 170) gives more than one maid-servant to the banished Chrysis might seem to lend colour to the theory of two babies, both alive ; but line 161, just before, certainly lends no support to this. The chief difficulty, perhaps, in the theory of the one living child is that there seems to be insufficient reason why Parmenon should not own up that the baby is the child of Moschion and Plangon when (ll. 101 ff.) he finds Demeas has made his damaging discovery.

INTRODUCTION

and has recourse at once to the usual parental therapeutics. He announces to Moschion that he is to marry Plangon, the daughter of Niceratus. Moschion acquiesces with such unexpected alacrity that Demeas, even at this point, is almost rendered suspicious. When our manuscript begins, at the opening of the second¹ act, the preparations for the wedding are well under way. The text itself will develop the remainder of the plot, as far as it is extant.

¹ The question of the identification of the Acts in the fragments preserved is perplexing. The first fragment of the Cairo MS. seems to be near the beginning of the play, *i.e.* very near the beginning of Act II. The lacuna (after l. 204) seems to be mechanically determined (see Capps, p. 233) as consisting of about 140 lines. Consequently it is assumed that line 414 begins Act III. But the closing scene of this "Act III" also seems to bring us close to a natural ending of the whole play. We must therefore either assume two acts missing at the end, with a recrudescence of plot-entanglement, involving perhaps (on the two living babies theory) a resurrection of Chrysis's suppressed infant or, more probably, a detailed recognition of the supposed "Samian" as being really of Attic parentage; or else assume that the missing acts should have a place somewhere earlier in the play. In the latter case Act "III" should be numbered Act V, and the numbering of the lines would be mere guess-work.

ἙΣΑΜΙΑ ΜΕΝΑΝΔΡΟΥ
ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

<i>Δημέας</i>	<i>Νικήρατος</i>
<i>Παρμένων</i>	<i>Μοσχίων</i>
<i>Μάγειρος</i>	<i>[Τρύφη]</i>
<i>Χρυσίς</i>	

Χορὸς συμποτῶν

*Κωφά· ὑπηρετῶν τοῦ Μαγείρου, γραῦς, δοῦλοι.*¹

THE GIRL FROM SAMOS

DRAMATIS PERSONAE

DEMEAS, *an Athenian citizen.*

PARMENON, *house-slave of Demeas.*

COOK, *or public caterer.*

CHRYISIS, *a free-born Samian girl, nominal wife of Demeas.*

NICERATUS, *neighbour of Demeas and father of Plangon.*

MOSCHION, *adopted son of Demeas.*

(TRYPHA, ? *slave in the household of Niceratus.*)

CHORUS *of revellers.*

MUTES : *Servants of the caterer ; an old nurse ; men-servants and maids of the household of Demeas.*

SCENE : *Athens,¹ before the adjacent, but not contiguous, houses of Demeas and Niceratus.*

The whole of the first² act is lost. For the complicated situation there unfolded, see above.

Between the acts the audience is probably provided with entertainment by the chorus, perhaps made up of wedding guests.

¹ Or, possibly, in some country deme of Attica. Compare Harmon, *B.Ph.W.S.* No. 34/5, p. 1111.

² But see above, Introduction, p. 133, note 1.

ΣΑΜΙΑ¹ ΜΕΝΑΝΔΡΟΥ

ACT II

SCENE 1. ΔΗΜΕΑΣ

ΔΗΜΕΑΣ

ὅστις¹
ἢ μαίνομαι¹
λαβὼν ἐπ' ἀγαθῷ¹.
ὥς γὰρ τάχιστ' εἰσῆλθον, ὑπερεσπουδακῶς
5 τὰ τοῦ γάμου πράττειν, φράσας τὸ πρᾶγμ' ἀπλῶς
τοῖς ἔνδον ἐκέλευσ' εὐτρεπίζειν πάνθ' ἃ δεῖ,
καθαρὰ ποεῖν, πέττειν, ἐνάρχεσθαι κανοῦν.
ἐγίγνετ' ἀμέλει πάνθ' ἐτοίμως, τὸ δὲ τάχος
τῶν πραττομένων ταραχὴν τιν' αὐτοῖς ἐνεπόει,
10 ὅπερ εἰκός. ἐπὶ κλίνης μὲν ἔρριπτ' ἐκποδὼν
τὸ παιδίον κεκραγός, αἰ δ' ἐβόων ἅμα.

¹ A double title, Σαμία ἢ Τίτθη, is suggested by Harmon, *B.P.W.S.* No. 34/35, p. 1109. cf. fragm. of *Titthe* of Statius Caecilius. Compare also Menander's *Τίτθη*, see below, p. 438.

1 G¹, quat. y, p. 1.
11 αἰ δ', "est sûr," L². / οἱ δ', S².

THE GIRL FROM SAMOS

ACT II

SCENE 1. DEMEAS *alone*

Apparently only a few lines are missing. The papyrus begins with three broken lines in which Demeas, who has just come out of his house in a state of great excitement, appears to be saying in effect :

DEMEAS

“ I’m either crazy or I’ve been most shamefully treated, that too by her whom on a time I took in kindness and have honoured ever since.”¹

He then continues (taking the audience, from time to time, into his confidence) :

.

For soon as ever I had come into the house,
All in a hurry to prepare the wedding-feast,
I, merely stating to the household what was on,
Gave orders to make ready all things requisite :
To furbish up ; to cook ; and with the basket-rite²
To make beginning. Everything was going on,
Of course, quite smoothly, but the haste to do their
tasks

Would bring in some confusion, as you might expect,
Amongst them. On a bed there lay, to one side flung,
The baby, bawling on and on. The servants too

¹ See Capps *ad loc.* The numbers begin with the first line indicated in the Cairo MS. Act I and some additional lines have been lost.

² A basket, with barley grains, to be scattered on the head of the victim, was first carried around the altar. See Capps *ad loc.*, and cf. *Periceirromene*, 878.

MENANDER

“ ἄλευρ', ὕδωρ, ἔλαιον ἀπόδος, ἄνθρακας.”
καὺτὸς διδοὺς τούτων τι καὶ συλλαμβάνων
ἔϊς τὸ¹ ταμειῖον ἔτυχον εἰσελθών, ὅθεν

15 πλείω προαιρῶν καὶ σκοπούμενος σ¹υχνὰ¹
οὐκ εὐθὺς ἐξῆλθον. καθ' ὃν δ' ἦν χρόνον ἐγὼ
ἐνταῦθα, κατέβαιν' ἀφ' ὑπερώου τις γυνή
ἄνωθεν εἰς τοῦμπροσθε τοῦ ταμει<δ>ίου
οἴκημα· τυγχάνει γὰρ ἰστέων τις ὢν,

20 ὥσθ' ἢ τ' ἀνάβασίς ἐστι διὰ τούτου τό τε
ταμειῖον ἡμῖν. τοῦ δὲ Μοσχίωνος ἦν
τίτθη τις αὕτη πρεσβυτέρα, γεγονυῖ' ἐμὴ
θεράπαιν', ἐλευθέρα δὲ νῦν. ἰδοῦσα δὲ
τὸ παιδίον κεκραγὸς ἡμελημένον

25 ἐμέ τ' οὐδὲν εἶδυι' ἔνδον ὄντ', ἐν ἀσφαλεῖ
εἶναι νομίσασα τοῦ λαλεῖν, προσέρχεται,
καὶ ταῦτα δὴ τὰ κοινά “ φίλτατον τέκνον,”
εἰποῦσα καὶ “ μέγ' ἀγαθόν· ἡ μάμμη δὲ ποῦ;”
ἐφίλησε, περιήνεγκεν· ὥς δ' ἐπαύσατο

30 κλᾶον, πρὸς αὐτὴν φησιν· “ ὦ τάλαιν' ἐγώ,
πρώην τοιοῦτον ὄντα Μοσχίων' ἐγὼ
αὐτὸν ἐτιθηνούμην ἀγαπῶσα, νῦν δ', ἔπει¹
παιδίον ἐκείνου γέγον¹εν, ἄλ¹λη καὶ τό¹δε¹

35

.
.
. α καὶ
. νέναι
. ἔκ¹αὶ θεραπαινιδίῳ τινὶ

15 *συχνὰ*, Hense, Wil. suppl. / ε , L². / *τινα*, S².

18 *ταμει<δ>λου*, Herw., Hense, S². / *ταμειῖου*, L². / *ταμειδ*
Croenert, Capps.

23 *γεγον. λC . λη*, J².

37 G², quat. y, p. 2.

39 / ι ικεκαι, or ιν . ικαι, J².

THE GIRL FROM SAMOS

Were shouting, "Flour! Water! Give me oil! Some coals!"

And I myself, too, helping, giving this and that,
Into the store-room, as it chanced, had gone, from whence

I did not come directly, busy laying out
More food than common and inspecting many things
Within. Just then, while I was there, a woman came,
Descending from an upper storey, from above,
Into the store-room's antechamber.—For with us,
There's an apartment, as it happens, for the looms,
So placed that through it is the entrance to the stairs
And to the store-room.—She was nurse to Moschion
And getting on in years, a former slave of mine
But now set free.—And, when she caught sight of the
child

A-bawling, bawling as it lay left all alone,
She, knowing nothing of my being there inside,
Comes forward; thinks herself quite safe for chattering
Such things you know as women will—thus: "Dar-
ling child!"

Says she, and "Blessed treasure, where's its mammy
gone?"

And then she kissed and carried it about and, when
It stopped its crying, to herself she says, "Ah me!
Ah, wretched that I am, it seems but yesterday
That I was fondly suckling Moschion himself,
And, now that here he has a baby of his own,
Another <serves as nurse.>

.
.
.
.
.
. then to a serving-maid

MENANDER

- 40 ἔξωθεν εἰστρέχοντι· “ λούσατ', ὦ τάλαν,
τὸ παιδίον,” φησὶν· “ τί τοῦτ'; ἐν τοῖς γάμοις
τοῖς τοῦ πατρὸς τὸν μικρὸν οὐ θεραπεύετε;”
[40] εὐθὺς δ' ἐκείνη “ δύσμορ', ἡλίκον λαλεῖς,”
φησ', “ ἔνδον ἐστὶν αὐτός.” “ οὐ δῆπου γε· ποῦ;”
45 “ ἐν τῷ ταμείῳ ” —καὶ παρεξήλλαξέ τι—
“ αὐτὴ καλεῖ, τίτθη, σε,” καὶ “ βάδιζε καὶ
σπεῦδ'. οὐκ ἀκήκο' οὐδέν, εὐτυχέστατα.”
εἰποῦσ' ἐκείνη δ' “ ὦ¹ τάλαινα τῆς ἐμῆς
λαλιᾶς,” ἀπήλθεν ἐκποδὼν οὐκ οἶδ' ὅπο¹ι.
50 καὶ γὰρ προῆλθον τοῦτον ὄνπερ ἐνθάδε
τρόπον ἀρτίως ἐξῆλθον, ἡσυχῇ πάννυ,
ὥς οὔτ' ἀκούσας οὐδέν οὔτ' ἡσθημένος.
[50] αὐτὴν δ' ἔχουσιν αὐτὸ τὴν Σαμίαν ὁρῶ
ἔξω διδοῦσαν τιτθίου παριῶν ἅμα.
55 ὥσθ' ὅτι μὲν αὐτῆς ἐστὶ τοῦτο γνῶριμον
εἶναι, πατρὸς δ' ὅτου ποτ' ἐστίν, εἴτ' ἐμο¹υ¹
εἴτ' —οὐ λέγω δ', ἄνδρες, πρὸς ὑμᾶς τοῦτ' ἐγώ,
οὔθ' ὑπονοῶ, τὸ πρᾶγμα δ' εἰς μέσον φέρω
ἅ τ' ἀκήκο' αὐτός, οὐκ ἀγανακτῶν οὐδέπω.
60 σύνοιδα γὰρ τῷ μεираκίῳ, νῆ τοὺς θεούς,
καὶ κοσμίῳ τὸν πρότερον ὄντι χρόνον αἰεὶ
καὶ περὶ ἔμ' ὥς ἔνεστιν εὐσεβεστάτῳ.
[60] πάλιν δ', ἐπειδὴν τὴν λέγουσαν καταμαθῶ
τίτθην ἐκείνου πρῶτον οὔσαν, εἴτ' ἐμοῦ

43 The numbers (40, 50, etc.) in brackets continue the numbering in L², ignoring the lacunae.

58 οὔθ' (= οὐ ἔτι) Wilam. J². / οὔθ', *alii*.

THE GIRL FROM SAMOS

W o from without came running in: "You baggage,
bathe
The child," says she. "What does this mean? Do
you neglect
The little fellow on his father's wedding day?"
Straightway the girl: "How loud you chatter, luck-
less one!"
Says she: "The master's there inside." "It can't
be. Where?"
"Why, in the store-room." Then in changing voice
she says:
"Your mistress, nurse, is calling you," and adds:
"Now go,
And hurry. Not a thing he's heard, most luckily."
Then, with the words: "Ah me, my wretched
chattering!"
The old nurse vanished somewhere and made off.
And I
Came forth with just such mien as when I now came
here,
Quite calm as though I had not heard nor noticed
aught.
And as I passed I saw the Samian out there
Nursing the child herself. So that it's ascertained
That hers it is—whoever fathered it, or I,
Or—nay, I'll mention not, good sirs, this further
thought
That I conjecture—I just tell you what's the fact
And what I've heard myself—and I'm not angry—yet.
For in my heart I'm certain, by the gods, the lad
In times gone by has ever been a decent sort,
And always shown the utmost reverence for me.
But then again when'er I realise the facts:
She was his nurse who let the matter out—this first;

MENANDER

65 λάθρα λέγουσ' ἄν, εἴτ' ἀποβλέψω πάλιν
 εἰς τὴν ἀγαπῶσαν αὐτὸ καὶ βεβιασμένην
 ἐμοῦ τρέφειν ἄκοντος, ἐξέστηχ' ὅλως.
 ἀλλ' εἰς καλὸν γὰρ τουτον<ι> παρ' ὄνθ' ὁρῶ
 τὸν Παρμένοντ' ἐκ τῆς ἀγορᾶς· ἐὰν τέον
 70 αὐτὸν παραγαγεῖν ἐστὶ τοῦτον οὗς τ' ἄγει.

SCENE 2. ΔΗΜΕΑΣ, ΠΑΡΜΕΝΩΝ, ΜΑΓΕΙΡΟΣ

ΠΑΡΜΕΝΩΝ

[70] μάγειρ', ἐγὼ μὰ τοὺς θεούς,¹ οὐκ οἶδα σὺ
 ἐφ' ὃ τι μαχαίρας περιφ' ἔρ' εἰς.¹ ἱκανὸς γὰρ εἰ
 λαλῶν κατακόψαι πάντα.

ΜΑΓΕΙΡΟΣ

παρ' ὅσ' παίζεις ἐμοί,
 ἰδιῶτ';

ΠΑΡΜΕΝΩΝ

ἐγώ;

ΜΑΓΕΙΡΟΣ

δοκεῖς γ' ἐμ' οἶ, νῆ¹ τοὺς θεούς,
 75 εἰ πυνθάνομαι πόσα¹ς τραπέζας μέλλετε
 ποεῖν, πόσα¹ι γυναικῆς εἰσ¹ι,¹ πηνίκα
 ἔσται τὸ δεῖπνον, εἰ δεήσει προσλαβεῖν
 τραπεζοποιόν, εἰ κέραμός ἐστ' ἔνδοθεν

68 I², quat. γ, p. 3. / τουτον<ι> παρόνθ' ὁρῶ, S², fro
 τον Q \ | (.) | O' ὁρῶ, J².

70 Allinson suppl. / τούτους θ' οὗς ἄγει, S¹. / τούτους ἐκποδών, ξ

71 Wilam. suppl. 73 π. Ἰσ ισεμοι, J².

74 Croenert, Headlam, suppl.

THE GIRL FROM SAMOS

Next, that she talked behind my back; and then again,
When I recall the one who fondled it and urged
Against my wish its rearing, I'm beside myself.

*(Enter Parmenon and the Caterer with his assistants
loaded with their paraphernalia. Demeas notices
their approach and draws aside for the moment,
remarking:)*

But stay, for just in time I see this Parmenon,
Back from the Market, present here. I must give way
And let him lead this fellow and his crew inside.

(Demeas stands aside.)

SCENE 2. DEMEAS, PARMENON, CATERER

PARMENON

Come, Cook! Now, by the gods, I see no reason why
You carry knives about. Your chatter is enough
To hash up all and sundry.

CATERER

What? You mock at me,
You ignoramus?

PARMENON

I?

CATERER¹

I think so, by the gods.
When I but ask how many tables you intend
To set; how many ladies; at what hour you serve
The dinner; if a table-dresser must be fetched
Besides; if you've sufficient crockery within;

¹ Compare the scene in *The Counterfeit Heracles*, fragm. No. 518 K, below.

MENANDER

ὑμῖν ἰκανός, εἰ τοῦπτάνιον κατὰστεγον,
80 εἰ τᾶλλ' ὑπάρχει πάντα;

ΠΑΡΜΕΝΩΝ

κατακόπτεις γέ με;

εἰ λανθάνει σε, ἴφίλτατ', εἰς περικόμματα,
οὐχ ὥς ἔτυχεν.

ΜΑΓΕΙΡΟΣ

οἴμωζε.

ΠΑΡΜΕΝΩΝ

καὶ σὺ τοῦτό γε

παντὸς ἔνεκ'. ἀλλὰ παράγεται εἴσω.

ΔΗΜΕΑΣ

Παρμένων.

ΠΑΡΜΕΝΩΝ

ἐμέ τις καλεῖ;

ΔΗΜΕΑΣ

<σὲ> ναίχι.

ΠΑΡΜΕΝΩΝ

χαῖρε, δέσποτα.

ΔΗΜΕΑΣ

85 τὴν ἱσπυρίδα κᾶταθεὶς ἦκε δεῦρ'.

ΠΑΡΜΕΝΩΝ

ἀγαθῇ τύχῃ.

ΔΗΜΕΑΣ

τοῦτον μὲν οὐδέν, ὥς ἐγὼμαι, λανθάνει.
τάχ' οἶδ' ἐγὰρ πᾶραττόμενον ἔργον· ἔστι γὰρ
περίεργος εἴ τις ἄλλος. ἀλλὰ τὴν θύραν
προῖὼν πέπληχε.

84 <σὲ> Wilam. inserted.

86 Headlam.

87 S² from τC Cγα . . ραττομενον, J².

THE GIRL FROM SAMOS

Your bake-house, is it covered in ; if all things else
You have——

PARMENON

You hash me into hash, if you don't know,
And like an expert too, my friend.

CATERER

Go hang !

PARMENON

The same

To you, by all means. (*To attendants*) Come, pass in.
(*The Cook and attendants enter the house. Demeas comes forward.*)

DEMEAS

Hist, Parmenon !

PARMENON (*looking about*)

Somebody calling me ?

DEMEAS (*approaching him*)

Yes, you.

PARMENON

Ah ! Greeting, sir.

DEMEAS (*sternly*)

You stow that hamper and return.

PARMENON (*disturbed*)

Luck help me, yes.

(*Parmenon slips into the house with the basket.*)

DEMEAS (*alone*)

There's not a thing, I take it, that escapes this man.
He's quick to know what's going on. A meddler he,
If ever anyone. Enough ! He's banged the door.
He's coming.

(*Parmenon, as he comes out, calls back to Chrysis.*)

MENANDER

ΠΑΡΜΕΝΩΝ

δίδοτε, Χρυσί, πάνθ' ὅσ' ἂν
90 ὁ μάγειρος αἰτῇ· τὴν δὲ γραῦν φυλάττετε
ἀπὸ τῶν κεραμίων, πρὸς θεῶν. τί δεῖ ποεῖν,
δέσποτα;

ΔΗΜΕΑΣ

“ τί δεῖ ποεῖν ἴσῃ; ” δεῦρ' ἀπὸ τῆς θυῖρας.
[90] ἔτι μικρόν.

ΠΑΡΜΕΝΩΝ

ἦν.

ΔΗΜΕΑΣ

ἄκουε δ' ἡ νῦν, Πᾶρμένων.¹
ἐγὼ σε μαστιγοῦν, μὰ τοὺς δώδεκα θεούς,¹
95 οὐ βούλομαι διὰ πολλά.

ΠΑΡΜΕΝΩΝ

μαστιγοῦν; τί γὰρ¹
πεπόηκα;

ΔΗΜΕΑΣ

συγκρύπτεις τι πρὸς μ', ἥσθημ' ἐγώ.

ΠΑΡΜΕΝΩΝ

μὰ τὸν Διόνυσον, μὰ τὸν Ἀπ' ὀλλῶ, γὰρ μὲν οὐ,¹
μὰ τὸν Δία τὸν σωτήρα, μὰ τὸν Ἀσκληπιόν,—¹

ΔΗΜΕΑΣ

παῦ, μηδέν' ὄμνυ'. οὐ γὰρ εἰκάζεις ἱκαλῶς.¹

ΠΑΡΜΕΝΩΝ

100 ἦ μή ποτ' ἄρ'—

ΔΗΜΕΑΣ

οὗτος, βλέπε δεῦρ'.

89 δίδοτε, S² from pap., see M.S. p. 42. S² continues line to Demeas. / πέπληχε : διάγε, L².

92 σέ inserted from σε in margin, S².

97 γὰρ μὲν οὐ, Headlam suppl. / μὰ τὸν Ἀρη, S².

THE GIRL FROM SAMOS

PARMENON

Chrysis, you provide for everything
The Caterer demands. But, 'fore the gods, do you
Keep that old hussy from the pots. (*To Demeas*)
Now, master, what?
What must I do?

DEMEAS (*sarcastically*)

"What must you do?" Come from the door.
A little further.

PARMENON (*obeying*)
Well?

DEMEAS

Now listen, Parmenon.
I do not wish to scourge you, by the twelve gods, no,
For many reasons.

PARMENON

Scourge me? Why? What have I done?

DEMEAS

You're holding something back from me. I've
noticed it.

PARMENON

By Dionysus! By Apollo! No, not I.
No, no, by Zeus the Saviour! By Asclepius!

DEMEAS

Stop, stop, no oaths from you. Wide of the mark
your guess.

PARMENON

Now may I never—

DEMEAS

You! Look here.

MENANDER

ΠΑΡΜΕΝΩΝ

ἰδοῦ· βλέπω.¹

ΔΗΜΕΑΣ

τὸ παιδίον τίνος ἐστίν;

ΠΑΡΜΕΝΩΝ

· ἦν—τὸ παιδίον—;

ΔΗΜΕΑΣ

τίνος ἔστ' ἐρωτῶ.

ΠΑΡΜΕΝΩΝ

Χρυσί¹δος.¹

ΔΗΜΕΑΣ

πατὴρ δὲ τοῦ;

ΠΑΡΜΕΝΩΝ

[100] σό¹ν γ' ἐστίν.

ΔΗΜΕΑΣ

ἀπόλ¹ωλας· φενακίζεις μ'.

ΠΑΡΜΕΝΩΝ

ἐγώ;

ΔΗΜΕΑΣ

οἶδα γὰρ ἀκριβῶ¹ς πάν¹τα καὶ τὸ παιδίον¹
 105 ὅτι Μοσχίωνός¹ ἐστίν,¹ ὅτι σύνοισθα σύ,
ὁ¹ γὰρ τέκ¹ειν οὗ¹ φ¹ησι νῦν αὕτη τρέφει.

ΠΑΡΜΕΝΩΝ

τίς φη¹σιν;

ΔΗΜΕΑΣ

εἰ¹δ¹ον· ἀ¹λλ' ἀπόκριναι τοῦτό μοι·

. ἐστίν;

100 ἰδοῦ, Jens./βλέπω, Dumbabin and Sudhaus, *R.M.* 1911, p. 489. / φράσον, S². 101 I⁴, quat. y, p. 4.

102 ἔστ' ἐρωτῶ, Jens.

103 Jens. suppl.

104 οἶδα γὰρ, J², L². // τὸ παιδίον, Allinson suppl. from / . αιπC . . ιον, "παιδίον possible," J².

THE GIRL FROM SAMOS

PARMENON

Well, there I do.

DEMEAS

The baby? Whose is he?

PARMENON (*confused*)

I say—the baby—why—

DEMEAS

Is whose, I ask.

PARMENON

Well—Chrysis's.

DEMEAS

Its father, who?

PARMENON

'Tis yours.

DEMEAS

You're done for. You are cheating me.

PARMENON

What, I?

DEMEAS

I know the whole precisely; know about the child
That it is Moschion's; that you are in the plot,
She suckles now the child she says she didn't bear!

PARMENON

But who says that?

DEMEAS

I saw it—Nay, but tell me this,
What is [the truth]?

106 S² suppl. from /C⁻ . | ∈ K ησι, as read by him.

107 Jensen.

108 S² suppl. τὴ γὰρ from pap. . . λ(.) / τινος, K² and Capps. // S².

MENANDER

ΠΑΡΜΕΝΩΝ

εἴ γένοιτο τᾶλλα λανθάνειν.

ΔΗΜΕΑΣ

τί “λανθάνειν”; ἱμάντα, παῖδες, τις δότω
110 ἐπὶ τουτονί μοι τὸν ἄσεβῃ.

ΠΑΡΜΕΝΩΝ

μή, πρὸς θεῶν.

ΔΗΜΕΑΣ

στίξω σε, νῆ τὸν Ἥλιον.

ΠΑΡΜΕΝΩΝ

στίξεις ἐμέ;

ΔΗΜΕΑΣ

ἤδ' ἡ γ'.

ΠΑΡΜΕΝΩΝ

ἀπόλωλα.

ΔΗΜΕΑΣ

ποῖ σύ, ποῖ, μαστιγία;

[110] λάβ' αὐτόν. ὦ πόλισμα Κεκροπίας χθ' ὄνός,
ὦ ταναὸς αἰθήρ, ὦ—τί, Δημέα, βοᾷς;

115 τί βοᾷς, ἀνόητε; κάτεχε σαυτόν. καρτέρει.

οὐδὲν γὰρ ἀδικεῖ Μοσχίων σε· παράβολος

ὁ λόγος ἴσως ἔστ', ἄνδρες, ἀλλ' ἀληθινός.

εἰ μὲν γὰρ ἡ βουλόμενος ἡ κρατούμενος

ἔρωτι τοῦτ' ἔπραξεν ἡ μισῶν ἐμέ,

120 ἣν ἂν ἐπὶ τῆς αὐτῆς διανογίας ἦς τότε

ἐμοί τε παρατ' ἐταγμένος. νυνὶ δέ μοι

118 Körte, Leeuw. suppl. / δουλόμενος, S².

120 (end) σιστ. = ἦς τότε, J², S².

121 Jensen.

THE GIRL FROM SAMOS

PARMENON

God grant the rest remain concealed.

DEMEAS

What's that? "Concealed"!

(Shouting to the slaves within)

A scourge, slaves, someone give to me
To flog this godless fellow here.

PARMENON

No, by the gods!

DEMEAS

By Helios! Now I'll tattoo you.

PARMENON

Me? Tattoo?

DEMEAS

Yes, now. *(A slave appears with a lash.)*

PARMENON

I'm done for! *(Takes to his heels.)*

DEMEAS

Where, you whipping post, where now?
O, catch him. *(Parmenon makes good his escape.)*

Citadel of land Cecropian!

O far-flung ether! O—*(checking himself)* Why
shoutest, Demeas?

Why dost thou shout, thou fool? · Restrain thyself.
Endure.

For Moschion does thee no wrong. *(To the audience)*

This statement, sirs,

Is hazardous, perhaps, but truthful. If some wish
Had made him do it, or the mastery of Love
Or hate of me, he'd still be of the self-same mind
As formerly he was, with all his forces ranged,
Lined up against me. As it is, in my eyes now

MENANDER

- [120] ἀπολελόγηται τὸν φανέντ' αὐτῷ γάμον
 ἄσμενος ἀκούσας· οὐκ ἐρῶν γάρ, ὥς ἐγὼ
 τότε ῥόμην, ἔσπευδεν, ἀλλὰ τὴν ἐμὴν
 125 Ἑλένην φυγεῖν βουλόμενος ἔνδοθεν ποτε·
 αὕτῃ γάρ ἔστιν αἰτία τοῦ γεγονότος.
 Ἰκατέλαβεν αὐτόν που μεθύοντα δηλαδὴ,
 οὐκ ὄντ' ἐν ἑαυτοῦ· πολλὰ δ' <ἔργ'> ἐργάζεται
 τοιαῦτ' ἄκρατος καὶ νεότης, ὅταν λάβῃ
 130 Ἰκαρόν, ἐπιβουλεύσαντά τοι τοῖς πλησίον.
 οὐδενὶ τῷ ῥόπῳ γάρ πιθανὸν εἶναί μοι δοκεῖ,
 τὸν εἰς ἅπαντας κόσμιον καὶ σώφρονα
 [130] τοὺς ἀλλοτρίους εἰς ἐμὲ τοιοῦτον γεγονέναι,
 οὐδ' εἰ δεκάκις ποητός ἐστι, μὴ γόνυ,
 135 ἐμὸς υἱός. οὐ γὰρ τοῦτο, τὸν τρόπον δ' ὁρῶ.
 χαμαιτύπη δ' ἄνθρωπος, ὅλεθρος—ἀλλὰ τί;
 οὐ γὰρ περίεσται, Δημέα. νῦν ἄνδρα χρὴ
 εἶναί σ'. ἐπιλαθοῦ τοῦ πόθου, πέπαυσ' ἐρῶν,
 καὶ τὰτύχημα μὲν τὸ γεγονὸς κρύφθ' ὅσον
 140 ἔνεστι, διὰ τὸν υἱόν, ἐκ τῆς δ' οἰκίας
 ἐπὶ τὴν κεφαλὴν εἰς κόρακας ὥσον τὴν κακὴν
 Σαμίαν. ἔχεις δὲ πρόφασιν ὅτι τὸ παιδίον
 [140] ἀνείλετ'. ἐμφανίσῃς γὰρ ἄλλο μὴδὲ ἔν,
 δακῶν δ' ἀνάσχου· καρτέρησον εὐγενῶς.

SCENE 3. ΔΗΜΕΑΣ, ΜΑΓΕΙΡΟΣ

ΜΑΓΕΙΡΟΣ

- 145 ἀλλ' ἄρα πρόσθεν τῶν θυρῶν ἐστ' ἐνθάδε,
 παῖ, Παρμένων; ἄνθρωπος ἀπορέδρακέ με
 ἀλλ' οὐδὲ μικρὸν συλλαβών.

128 <ἔργ'>, Leo inserted.

130 καίρον, Herw., Leeuw. / γ παρ. / μηδέν, S².

131 οὐδενὶ τῷ ῥόπῳ, J² from — πω, παρ.

135 F¹, quat. γ, p. 5. 139 Παρ. has τατυμημεν.

THE GIRL FROM SAMOS

He's cleared himself, for when this marriage scheme
was broached

He eagerly gave ear. For not because in love,
As then I thought, was he so eager, but because
He wished at last to shun my "Helen" there within.
For her I hold responsible for what has chanced.
She came upon him, we'll suppose, when drunk,
forsooth,

And not himself. Many a deed like this is wrought
Through youth's incontinence, when Opportunity,
Who plots against his neighbour, gets the upper hand.
For not at all does this seem credible to me
That he, so orderly, and continent towards all
Outsiders, now should prove to be like this towards me;
Not though he ten times were adopted, not my son
By blood. For I don't think of that. His character
I mark. But she's a common woman of the slums,
A pest, a—nay, why rage? By that, O Demeas,
You'll get no further. Now you needs must be a man;
Forget your longing; cease from loving; and conceal,
As far as may be, for your son's sake, this mischance
That has occurred, and thrust headforemost to the
crows,

Out of your house, this evil Samian. You have
A pretext, too, because she took that baby in.
For you must not make clear a single thing beside.
Endure and set your teeth. Bear up like high-bred
man.

[Enter Caterer with an attendant from the house.]

SCENE 3. DEMEAS, CATERER

CATERER *(to his slave)*

Now isn't he somewhere here outside the door—say,
boy—
That Parmenon? The fellow's run away from me
And helped me not one little bit.

MENANDER

ΔΗΜΕΑΣ

ἐκ τοῦ μέσου

ἄναγε σεαυτόν.

ΜΑΓΕΙΡΟΣ

Ἡράκλεις, τί τοῦτο, παῖ;

μαινόμενος εἰσδεδράμηκεν εἴσω τις γέρων,—

150 ἦ τί τὸ κακόν ποτ' ἐστί; τί δέ μοι τοῦτο, παῖ;

νὴ τὸν Ποσειδῶ, μαίνεθ', ὥς ἐμοὶ δοκεῖ·

κέκραγε γοῦν παμμέγεθες. ἄστειον πάννυ

[150] εἰ τὰς λοπάδας ἐν τῷ μέσῳ μοῖ' κειμένας

δσπρακα ποήσαι πάνθ' ὅμοια.—τὴν θύραν

155 πέπληχεν. ἐξώλης ἀπόλοιο, Παρμένων,

κομίσας με δεῦρο. μικρὸν ὑπαποστήσομαι.

SCENE 4. ΔΗΜΕΑΣ, ΧΡΥΣΙΣ¹

ΔΗΜΕΑΣ

οὔκουν ἀκούεις; ἄπιθι.

ΧΡΥΣΙΣ

ποῖ γῆς, ὦ τάλαν;

ΔΗΜΕΑΣ

εἰς κόρακας ἤδη.

ΧΡΥΣΙΣ

δύσμορος—

ΔΗΜΕΑΣ

ναί, “δύσμορος.”

ἐλεεινὸν ἀμέλει τὸ δάκρυον. παύσω σ' ἐγώ,

160 ὥς οἶομαι—

¹ S² adds Μάγειρος to Sc. 4.

159 There is double point (:) after δάκρυον, but no paragraphus.

THE GIRL FROM SAMOS

DEMEAS (*to the cook*)

Be off with you !
Out of my way. (*Demeas rushes into the house.*)

CATERER (*to his slave*)

Good Heracles ! What means it, boy ?
Some old man in a frenzy burst in at a run,
Now what the mischief, boy ? What does it mean,
I say ?

(*Hears a clamour within.*)

He's crazy, by Poseidon, as I think. At least
He's roaring mightily. Nice thing 'twould be indeed
If he should take my platters, lying there exposed,
And smash them all to shards. He's banging at the
door.

May utter ruin seize you, Parmenon, who brought
Me here. I'll stand off, so—a little to one side.

(*Withdraws into the angiportus or alley-way between the
houses, to watch Demeas, Chrysis, and nurse with the
child come from the house. Demeas is speaking.*)

SCENE 4. DEMEAS, CHRYSIS

DEMEAS

You hear me, don't you ? Off ! Begone !

CHRYSIS

But where, poor dear ?

DEMEAS

Straight to the crows.

CHRYSIS (*weeping*)

Unhappy—

DEMEAS

Oh, "unhappy," yes !
Of course your weeping's pitiful. I'll stop you, though,
I think.

MENANDER

ΧΡΥΣΙΣ

τί ποοῦσαν;

ΔΗΜΕΑΣ

οὐδέν. ἀλλ' ἔχεις
τὸ παιδίον, τὴν γραῦν ἀποφθείρου τάχυν.

ΧΡΥΣΙΣ

ὅτι τοῦτ' ἀνειλόμην;

ΔΗΜΕΑΣ

διὰ τοῦτο καὶ—

ΧΡΥΣΙΣ

τί “καί;”

ΔΗΜΕΑΣ

[160] διὰ τοῦτο· τοιοῦτ' ἦν τὸ κακόν, <εὖ> μανθάνω·
τρυφᾶν γὰρ οὐκ ἠπίστας'.

ΧΡΥΣΙΣ

οὐκ ἠπιστάμην;

165 τί δ' ἔσθ' ὃ λέγεις;

ΔΗΜΕΑΣ

καίτοι πρὸς ἔμ' ἦλθες ἐνθάδε
ἐν σινδονίτῃ, Χρυσί,—μανθάνεις;—πάνυ
λιτῶ.

ΧΡΥΣΙΣ

τί οὖν;

ΔΗΜΕΑΣ

τότ' ἦν ἐγὼ σοι πάνθ', ὅτε
φαύλως ἔπραττες.

ΧΡΥΣΙΣ

νῦν δὲ τίς;

163 <εὖ> insert and continue to Demeas, Allinson./ <οὐ> insert Ell., Wil., and give <οὐ> μανθάνω to Chrysis. There is no (:) and no paragraphus.

THE GIRL FROM SAMOS

CHRYISIS

From doing what ?

DEMEAS (*checking himself*)

Oh, nothing. But you have
The child ; the crone. Off with you to perdition !
Quick !

CHRYISIS

Because of his adoption ?

DEMEAS

That, and—

CHRYISIS

Well, why “and” ?

DEMEAS

Yes, that. 'Twas some such thing amiss, I know it
well :
You knew not how to live in clover.

CHRYISIS

“ Knew not how—? ”

What's this you say ?

DEMEAS

And this, though you came here to me—
D'ye know it ?—Chrysis, in a shift, a plain one, too.

CHRYISIS

Well, what of that ?

DEMEAS

Then I was all in all to you,
When you were poor.

CHRYISIS

And who is now ?

MENANDER

ΔΗΜΕΑΣ

μή μοι λάλει.
 ἔχει τὰ σαυτῆς πάντα· προστίθημί σοι,
 170 ἰδού, θ'εραπαίνας, χρυσί· ἐκ τῆς οἰκίας
ἄπιθι.

ΧΡΥΣΙΣ

τὸ πρᾶγμ' ὀργή τίς ἐστι· προσιτέον.
βέλτιστ', ὄρα—

ΔΗΜΕΑΣ

τί μοι διαλέγει;

ΧΡΥΣΙΣ

μή δακῆς.

ΔΗΜΕΑΣ

[170] έτέρα γὰρ ἀγαπήσει τὰ παρ' ἐμοί, Χρυσί, νῦν,
 καὶ τοῖς θεοῖς θύσει.

ΧΡΥΣΙΣ

τί ἐστίν;

ΔΗΜΕΑΣ

ἄλλὰ σὺ
 175 υἷὸν πεπόηκας· πάντ' ἔχεις.

ΧΡΥΣΙΣ

οὔπω· δάκνει.

ὅμως—

ΔΗΜΕΑΣ

κατάξω τὴν κεφαλὴν, ἄνθρωπέ, σου,
 ἂν μοι διαλέγῃ.

170 Paragraphus? // ἰδού, Robert. / ἴθ'εν θ'εράπαινα, S
 χρυσί', Lef., Capps. / Χρυσί, Sudh. R.M. 1911, p. 190,
 hiatus. But see Maas, R.M. 1913, p. 362.

171 προσιτέον: pap. The punct. indicates an asic
 F², quat. y, p. 6.

THE GIRL FROM SAMOS

DEMEAS (*impatiently*)

Don't talk to me.
You've all that is your own. Then too I give to
you—
Here, see—maidservants, gold. Out of my house.
Begone!

CHRYISIS (*aside*)

This thing's some gust of wrath. I must make up to
him. (*To Demeas, pleadingly*)
Dear sir, look here—

DEMEAS

Why talk to me?

CHRYISIS

Nay, don't be vexed.

DEMEAS

Another woman, Chrysis, now will gladly take
My gifts and thank the gods besides.

CHRYISIS (*bewildered*)

What's up?

DEMEAS

But you,
You've got yourself a son, you've all you want.

CHRYISIS

You're grieved.

(*Once more appealing to him*)

Yet still—

DEMEAS

I'll break tha headpiece, wench, of yours,
If you talk on to me!

MENANDER

ΧΡΥΣΙΣ

καὶ δικαίως· ἀλλ' ἰδού,
εἰσέρχομ' ἤδη.

ΔΗΜΕΑΣ

τὸ μέγα πράγμ'. ἐν τῇ πόλει
ὄψει σεαυτὴν νῦν ἀκριβῶς ἥτις εἶ.

180 αἰ' κατὰ σε, Χρυσί, πραττόμεναι δραχμὰς δέκα
μόνας ἐταῖραι <δια>τρέχουσ' ἐπὶ δεῖπνα καὶ
πίνουσ' ἄκρατον ἄχρις ἂν ἀποθάνωσιν,—ἡ
[180] πεινώσιν ἂν μὴ τοῦθ' ἐτοίμως καὶ ταχὺ
ποῶσιν. εἴσει δ' οὐδενὸς τοῦτ', οἶδ' ὅτι,
185 ἦττον σύ, καὶ γνώσει τίς οὖσ' ἡμάρτανες.
ἔσταθι.

ΧΡΥΣΙΣ

τάλαιν' ἔγω<γε> τῆς ἐμῆς τύχης.

SCENE 5. ΧΡΥΣΙΣ, ΝΙΚΗΡΑΤΟΣ

ΝΙΚΗΡΑΤΟΣ

τουτὶ τὸ πρόβατον τοῖς θεοῖς μὲν τὰ νόμιμα
ἅπαντα ποιήσει θυθὲν καὶ ταῖς θεαῖς.
αἷμα γὰρ ἔχει, χολὴν ἱκανήν, ὅστ' ἀ καλά,
190 σπλῆνα μέγαν, ὧν χρεῖα 'στὶ τοῖς Ὀλυμπίοις.

178 ἤδη: pap. / Continued to Chrysis, K², S².

181 Capps restored. / ἐταῖραι τρέχουσιν ἐπὶ τὰ δεῖπνα καὶ, L². /
Sudh. conject. omission of line after ἐταῖραι.

186 ἔγω<γε>, Leo insert.

THE GIRL FROM SAMOS

CHRY SIS

And serve me right. But, see,
I'm going in now.

DEMEAS (*blocking her way*)

High and mighty business, this !
Now you, when on the town, will know just what
you are.

The girls of your sort, Chrysis, earn as courtesans
Their scant ten drachmas¹ as they run now here, now
there,

To dinners, drinking to excess until they die
Or slowly starve, if they don't find death ready-made
And quick. You'll find this out as soon as anyone,
I'll warrant, and you'll know yourself and your
mistake.

(*As Chrysis approaches the door and tries to enter*)
Keep off! Stand back!

(*Goes in. Chrysis, leaning against the portico, weeps.*)

CHRY SIS

Ah, wretched me, what fate is mine !
[*Enter Niceratus from the market. A slave accompanies
him with a skinny old sheep.*]

SCENE 5. NICERATUS, CHRY SIS

NICERATUS (*soliloquizing*)

This sheep here, when it's sacrificed, will furnish all
That's called for by the gods—and goddesses to boot.
For it has blood ; has bile a-plenty ; handsome bones ;
A spleen full big—just what Olympians require.

¹ For Greek money values see table, p. 18 above.

MENANDER

πέμψω δὲ γεύσασθαι κατακόψας τοῖς φίλοις
τὸ κώδιον· λοιπὸν γάρ ἐστι τοῦτό μοι.

[190] ἄλλ', Ἡράκλεις, τί τοῦτο; πρόσθε τῶν θυρῶν
ἔστηκε Χρυσὶς ἤδε κλάουσ'; οὐ μὲν οὖν
195 ἄλλη. τί ποτε τὸ γεγονός;

ΧΡΥΣΙΣ

ἐκβέβληκέ με

ὁ φίλος ὁ χρηστός σου· τί γὰρ ἄλλ';

ΝΙΚΗΡΑΤΟΣ

ὦ Ἡράκλεις,

τίς; Δημέας;

ΧΡΥΣΙΣ

ναί.

ΝΙΚΗΡΑΤΟΣ

διὰ τί;

ΧΡΥΣΙΣ

διὰ τὸ παιδίον.

ΝΙΚΗΡΑΤΟΣ

ἤκουσα καὐτὸς τῶν γυναικῶν ὅτι τρέφεις
ἀνελομένη παιδάριον. ἐμβροντησία.
200 ἄλλ' ἔστ' ἐκεῖνος ἡδύς, οὐκ ὠργίζετο
εὐθύς, διαλιπὼν δ' ἀρτίως.

195 τί ποτε τὸ γεγονός; Head., Leeuw., etc. to avoid
~~~~~ - of pap. : τιποτεστι τογεγονος.

200-201 οὐκ—ἀρτίως continued to Niceratus, Allinson.  
There is a : after ἀρτίως, a paragraphus under εὐθύς, and only  
one point after ἡδύς.

## THE GIRL FROM SAMOS

And for my friends I'll chop up and will send to them  
The fleece to taste. For that is what is left to me.

*(The slave takes the sheep into the house of Niceratus.  
Niceratus becomes aware of Chrysis in front of the  
next-door house.)*

But, Heracles, what's this? Is't Chrysis standing here  
Before the door a-weeping? It is she, none else.

*(Accosting her)*

Why, what on earth's the matter?

CHRYSIS

That fine friend of yours  
Has turned me out. What would you more?

NICERATUS

Good Heracles!

Who? Demeas?

CHRYSIS

Yes.

NICERATUS

Why?

CHRYSIS

Upon this child's account.

NICERATUS

Now from my women-folk myself I'd heard of this,  
That you've adopted and are bringing up a child.  
A crack-brained scheme! But he's an innocent, he is.  
He didn't fly off at the start—no, not till now,  
After an interval.

# MENANDER

ΧΡΥΣΙΣ

[200]

ὃς καὶ φράσας  
εἰς τοὺς γάμους μοι τᾶνδον εὐτρεπῇ π[ο]τ[ε]ῖν  
μεταξύ μ' ὥσπερ ἐμμανῆς ἐπείσπες ὦν  
ἔξωθεν ἐκκέκλεικε.

ΝΙΚΗΡΑΤΟΣ

Δημέας χ[ο]λᾷ;

(*Lacuna of circa 140 verses to F<sup>3</sup>.*)

*At the end of the preceding scene Niceratus offered Chrysis the shelter of his house, into which they retired, with the child and nurse. At this point the unfounded suspicions which Demeas harbours against Moschion and Chrysis were cleared up (vv. 412 ff.). Probably Moschion has heard of them from Parmenon, whom he has met in the city. We must assume, further, that after Demeas retired into his house to resume the interrupted arrangements for the wedding Moschion and Niceratus held a conversation, in which the latter, curious concerning the quarrel between Demeas and Chrysis, questioned the young man about the baby which Chrysis had taken to rear, and that Moschion declared that it was a foundling of unknown parentage. The scene between Demeas and*

SCENE. ΔΗΜΕΑΣ, ΝΙΚΗΡΑΤΟΣ

ΔΗΜΕΑΣ

345 ἄλλὰ πάλιν ἐλθὼν—

ΝΙΚΗΡΑΤΟΣ

τὸ δεῖνα “μικρόν;” ὦ τᾶν, οἷχομαι.  
πάντα πράγματ' ἀνατέτραπται, τέλος ἔχει.

345 F<sup>3</sup>, quat. y, p. 11./οἷχομαι, Wil./οιχC., pap./οἷχεται, Lef., Capps.

346 Line confused: πανταταπραγματ' ανατετραπται τελος εχει: νη Δια, pap./πάντα πράγματ', Herwerd., Wil.// νη <τὸν> Δία, Crön. etc.//πάντα τέλος ἔχει, τὰ πράγματ' ἀνατέτραπται: νη Δια, trans. S<sup>2</sup>.

# THE GIRL FROM SAMOS

CHRYISIS

Yes, when he'd bidden me  
Make all things ready for the wedding in the house,  
He burst in like a madman in the midst of all  
And barred me out of doors.

NICERATUS

Can Demeas be mad?

(*Lacuna of about 140 lines.*)

*Niceratus, into which we are introduced in F<sup>3</sup>, then ensues. Demeas has learned that his suspicions were unfounded as regards his son and, incidentally, has apparently learned also the true explanation of the situation which (v. 54) originally led him to suspect Chrysis, and he is now eager enough to receive her back into his home (v. 367). As to his quarrel with Chrysis, he cannot divulge to Niceratus the real reason for it. But in answer to the latter's inquiries concerning it he probably refers to the "foundling" as the cause of the trouble and then informs Niceratus that it is a bastard child of Plangon, without, however, saying who the father is. He tries to persuade Niceratus that it is, after all, a "trifling" matter.*

## SCENE. DEMEAS, NICERATUS

DEMEAS

. . . . .  
. . . . . <all that was a mere trifle>  
Nay, return now<sup>1</sup>. . .

NICERATUS

What's that? "Trifling"? O my friend,  
I'm done-for quite.  
Everything has gone to ruin. All is over.  
(*Rushes within.*)

<sup>1</sup> The livelier trochaic measure (ll. 345-413) is intended to reflect the greater excitement. The frequent changes of speakers within a single line, usual in Greek, is mechanically difficult in English verse.

# MENANDER

ΔΗΜΕΑΣ

νὴ <τὸν> Δία.

οὐτοσὶ τὸ πρᾶγμ' ἀκούσας χαλεπανεῖ, κεκράξεται.  
τραχὺς ἄνθρωπος, σκατοφάγος, αὐθέκαστος τῷ  
τρόπῳ.—

ἐμέ γάρ ὑπονοεῖν τοιαῦτα τὸν μιαρὸν ἐχρῆν, ἐμέ;  
350 νὴ τὸν "Ηφαιστον, δικαίως ἀποθάνοιμ' ἄν. Ἡρά-  
κλεις,

[210] ἡλίκον κέκ'ραγε. τούτ' ἦν. πῦρ βοᾷ. τὸ παιδίον  
φησὶ ῥαχ'ῖεῖν, εἶτα πρήσειν. υἱῖδοῦν ὀπτώμενον  
ὄψομ'αί. πάλιν π'έπληχε τὴν θύραν.—στρό-  
βιλος ἦ  
σκηπτός, οὐκ ἄνθρωπός ἐστι.

ΝΙΚΗΡΑΤΟΣ

Δημέα, συνίσταται

355 ἐπ' ἐμέ καὶ πάνδεινα ποιεῖ πράγμαθ' ἢ Χρυσίς.

ΔΗΜΕΑΣ

τί φῆς;

ΝΙΚΗΡΑΤΟΣ

τὴν γυναῖκά μου πέπεικε μηδὲν ὁμολογεῖν ὅλως  
μηδὲ τὴν κόρην· ἔχει δὲ πρὸς βίαν τὸ παιδίον  
οὐ προήσεσθαί τέ φησιν. ὥστε μὴ θαύμαζ' ἐὰν  
αὐτόχειρ αὐτῆς γένωμαι.

ΔΗΜΕΑΣ

τῆς γυναικὸς αὐτόχειρ;

352 φησι . . . ιει . . . . εμπρησειν, Jens. / ραχιεῖν, Körte. // εἶτα  
πρήσειν, Leo. // υἱῖδοῦν from υἱδοῦν, Rich., corr. for υἱᾶδουν, pap.

353 ὄψο / . . . πα . . . pap. / ὄψομαι, Wil. / πάλιν, J<sup>2</sup>. // ἦ, add. Lef.

# THE GIRL FROM SAMOS

DEMEAS

Yes, by Zeus.  
It's happened, vexed he'll be,

swinish, obstinate in  
the thoughts like that to

be justly done to death.  
(an outcry in Niceratus's house.)

Good Heracles!  
roaring! I was right. He shouts for fire;  
says that he  
it will chop, then burn the baby. Roasting grand-  
son I shall see.  
Now again the door he's banging. Cyclone he, or  
thunderbolt,  
Not a trace of human in him.

NICERATUS (*at the door*)

Demeas, 'gainst me is leagued  
Chrysis in outrageous action.

DEMEAS

What is this you say to me?

NICERATUS

Chrysis has my wife persuaded not a single fault to  
own;  
What is more, my daughter neither. She by force  
the baby holds;  
Says she will not hand him over. Hence you need  
not be surprised  
If this hand of mine shall slay her.

DEMEAS

Slay the woman with your hand?

## MENANDER

ΝΙΚΗΡΑΤΟΣ

360 πάντα γὰρ σύνοιδεν αὕτη.

ΔΗΜΕΑΣ

μηδαμῶς, Νικήρατε.

ΝΙΚΗΡΑΤΟΣ

σοὶ δ' ἐβουλόμην προειπεῖν.

ΔΗΜΕΑΣ

οὔτοσὶ μελαγχολᾷ.

[220] εἰσπεπήδηκεν. τί τούτοις τοῖς κακοῖς τις χρήσεται;  
οὔδε πώ ποτ' εἰς τοιαύτην ἐμπεσών, μὰ τοὺς θεούς,  
οἶδα ταραχήν. ἔστι μέντοι τὸ γεγονὸς φράσαι  
σαφῶς  
365 πολὺν κράτιστον.—ἀλλ', ὦ Ἀπολλων, ἡ θύρα πάλιν  
ψοφεῖ.

SCENE. ΔΗΜΕΑΣ, ΧΡΥΣΙΣ, ΝΙΚΗΡΑΤΟΣ

ΧΡΥΣΙΣ

ὦ τάλαιν' ἐγώ, τί δράσω; ποῖ φύγω; τὸ παιδίον  
λήψεταιί μου.

ΔΗΜΕΑΣ

Χρυσί, δεῦρο.

ΧΡΥΣΙΣ

τίς καλεῖ μ';

## THE GIRL FROM SAMOS

NICERATUS

Yes, for she knows all about it.

DEMEAS

Don't do that, Niceratus.

NICERATUS

Yes, I wanted to forewarn you.

*(Rushes back into the house.)*

DEMEAS

Sure, he's melancholy mad.

With a jump indoors he's vanished. In this mischief  
what's to do?

Never, by the gods, no never, have I known myself  
till now

Caught in such a hurly-burly. After all, 'twere far  
the best

Clearly to explain the matter—Phoebus! There's  
the door again.

*(Chrysis comes running from the house of Niceratus, the  
baby in her arms. Niceratus, a club in his hand, is  
in hot pursuit. He has overheard enough to infer  
that Moschion is father of the child.)*

SCENE. DEMEAS, CHRYSIS, NICERATUS

CHRYSIS

What am I to do, unhappy? Where escape to? From  
me now

He will wrest the child.

DEMEAS

Here! Chrysis!

CHRYSIS *(bewildered)*

Who is calling?



# MENANDER

ΔΗΜΕΑΣ

εἴσω τρέχε.

ΝΙΚΗΡΑΤΟΣ

ποῖ σύ, ποῖ φεύγεις;

ΔΗΜΕΑΣ

Απολλον, μονομαχήσω τήμερον,  
ὡς ἔοικ', ἐγώ. τί βούλει; τίνα διώκεις;

ΝΙΚΗΡΑΤΟΣ

Δημέα,

370 ἐκποδὼν ἄπελθ'. ἔα με γενόμενον τοῦ παιδίου  
ἐγκρατῇ τὸ πρᾶγμ' ἀκοῦσαι τῶν γυναικῶν.

ΔΗΜΕΑΣ

μαίνεται.

ἀλλὰ τυπτήσεις μ';

ΝΙΚΗΡΑΤΟΣ

ἔγωγε.

ΔΗΜΕΑΣ

θᾶττον εἰσφθάρηθι σύ.

[230] ἀλλὰ μὴν κ' ἄγω' ἔγωγε. φεύγε, Χρυσί· κρείττων ἐστί  
μου.

πρότερος ἄπει μου σὺ νυνί.

ΝΙΚΗΡΑΤΟΣ

ταῦτ' ἐγὼ μαρτύρομαι.

374 πρότερος—νυνί : pap. / Continued to Demeas, L, J<sup>2</sup>. // ταῦτ', J<sup>2</sup>. / τοῦτ', L<sup>2</sup>.

## THE GIRL FROM SAMOS

DEMEAS (*pointing to his own house*)

Here ! Run in !

NICERATUS

(*to Chrysis as she runs toward the house of Demeas*)

You, now ! Where—where are you running ?

(*Tries to intercept her, but Demeas intervenes.*)

DEMEAS (*to himself*)

By Apollo, as it seems,  
I am in for single combats, that's the order of the day.

(*To Niceratus*)

What d'ye want ? Whom are you chasing ?

NICERATUS

Demeas, stand off ! Away !

Once my hands are on the baby I will hear the  
women's tale.

DEMEAS (*aside, trying to hold Niceratus*)

He is crazy. (*To Niceratus*) What ! You'll hit me ?

NICERATUS

Yes, sir !

DEMEAS (*aside to Chrysis*)

Quick now ! Curse you, in !

(*To Niceratus*)

Well, then, here is one from me, sir.

(*Returns the blow and grapples with Niceratus while he  
calls to Chrysis.*)

Chrysis ! He's the stronger. Run !

(*Chrysis makes her escape into the house of Demeas. The  
men separate. Demeas continues.*)

You began it first and seized me.

NICERATUS

I protest that is not so.

# MENANDER

ΔΗΜΕΑΣ

375 σὺ δ' ἐπ' ἔλϵυθέρᾱν γυναι̃κα λαμβάνεις βακ-  
τήριον  
καὶ διώκεις;

ΝΙΚΗΡΑΤΟΣ

συκοφαντεῖς.

ΔΗΜΕΑΣ

καὶ σὺ γάρ.

ΝΙΚΗΡΑΤΟΣ

τὸ παιδίον

οὐ δίδωσ' ἐμοί;

ΔΗΜΕΑΣ

γέλοιον τοῦμόν;

ΝΙΚΗΡΑΤΟΣ

ἀλλ' οὐκ ἔστι σόν.

ΔΗΜΕΑΣ

περίμεν' ὠνθρωποι,—

ΝΙΚΗΡΑΤΟΣ

κέκραχθι· τὴν γυναῖκ' ἀποκτενῶ  
εἰσιών· τί γὰρ ποήσω;

ΔΗΜΕΑΣ

τοῦτο μοχθηρὸν πάλιν

380 οὐκ ἐάσω. ποῖ σύ; μένε δή.

ΝΙΚΗΡΑΤΟΣ

μὴ πρόσαγε τὴν χεῖρά μοι.

376 Suppl. Robert.

377 οὐ δίδωσ', S<sup>2</sup>.

378 /.....ι, J<sup>2</sup> suppl.

379 τί γὰρ ποήσω (: ?) cont. to Niceratus, J<sup>2</sup>. // πάλιν, J<sup>2</sup>. // F<sup>4</sup>, quat. y, p. 12.

## THE GIRL FROM SAMOS

DEMEAS

And against a free-born woman you would take and  
use your stick ?  
You would chase her ?

NICERATUS

This is blackmail.

DEMEAS

That description just fits you.

NICERATUS

She, refusing me the baby—

DEMEAS

Nonsense ! Mine ?

NICERATUS

Nay, yours 'tis not  
(*Tries to push him aside.*)

DEMEAS

Wait a bit, sir. Help me, people !

NICERATUS

Bawl ! I'll kill the woman though,  
Once inside. For what else can I ?

DEMEAS (*aside*)

Here's a sorry mess again.  
I'll prevent him.

(*To Niceratus, threateningly, again blocking his way*)

Where now ? Stop there !

NICERATUS

Don't you lay your hand on me !

## MENANDER

ΔΗΜΕΑΣ

κάτεχε δὴ σ' ἐ'αυτόν.

ΝΙΚΗΡΑΤΟΣ

ἀδικεῖς, Δημέα, με, δῆλος εἰ,  
καὶ τὸ πρᾶγμα πᾶν σύνοισθα.

ΔΗΜΕΑΣ

[240] τῇ γυναικὶ μὴ 'νοχλήσας μηδέν. τοιγαροῦν ἐμοῦ πυθοῦ,

ΝΙΚΗΡΑΤΟΣ

ἄρ' ὁ σός με παῖς  
ἐντεθρίωκεν;

ΔΗΜΕΑΣ

385 ἔστι δ' οὐ τοιοῦτον. ἀλλὰ περιπάτη'σόν' ἐνθαδὶ  
μικρὰ' μετ' ἐμοῦ. φλυαρεῖς. λήψεται μὲν τὴν κόρην

ΝΙΚΗΡΑΤΟΣ

περιπατήσω;

ΔΗΜΕΑΣ

καὶ σεαυτὸν σύλ'λαβε.  
οὐκ ἀκήκοας λεγόντων, εἰπέ μοι, Νικήρα'τε,  
τῶν τραγωδῶν ὡς γενόμενος χρυσὸς ὁ Ζεὺς ἐρρύη  
διὰ τέγους, κατειργμένην δὲ παῖδ' ἐμοίχευσέν  
π'οτε;

ΝΙΚΗΡΑΤΟΣ

390 εἶτα δὴ τί τοῦτ';

384 Hesych.

386 σύλλαβε, Ell., Wilam. / ἀνάλαβε, Legrande. / κατάλαβε, Leo.

388 χρυσὸς ὁ Ζεὺς, transposed, Crön. / ὁ Ζεὺς χρυσὸς, L<sup>2</sup>.

389 π.τε : suppl. J<sup>2</sup>.

## THE GIRL FROM SAMOS

DEMEAS

Calm yourself.

NICERATUS

You do me mischief, Demeas. You're shown up plain.

You know all about the matter.

DEMEAS

Well, then, get your facts from me. Leave the woman unmolested.

NICERATUS (*suspiciously*)

Yes, but there's your son, I say. Was I not by him bamboozled?

DEMEAS

Nonsense! He will wed the girl. No, there's no such thing the matter. Come and walk a bit with me—  
Just aside here.

NICERATUS

I go walking?

DEMEAS

Yes, and take yourself in hand.

(*The two men talk as they stroll up and down.*)

Haven't you heard the actors telling, answer me, Niceratus,  
How that Zeus a golden shower once in bygone days became,  
Through a roof he trickled downward, tricked a maid imprisoned there?

NICERATUS

What of that, pray?

## MENANDER

ΔΗΜΕΑΣ

ἴσως δεῖ πάντα προσδοκᾶν σκόπει  
τοῦ τ'έγους εἴ σοι μέρος τι ρεῖ.

ΝΙΚΗΡΑΤΟΣ

τὸ πλεῖστον. ἀλλὰ τί  
τοῦτο πρὸς ἐκεῖν' ἐστί;

ΔΗΜΕΑΣ

[250] τοτὲ μὲν γίνεθ' ὁ Ζεὺς χρυσίον,  
τοτὲ δ' ὕδωρ. ὁρᾷς; ἐκείνου τοῦργόν ἐστιν. ὥς ταχὺ  
εὗρομεν.

ΝΙΚΗΡΑΤΟΣ

καὶ βουκολεῖς με;

ΔΗΜΕΑΣ

μὰ τὸν Ἀπόλλω, ἄ γὰρ μὲν οὐ.

395 ἀλλὰ χείρων οὐδὲ μικρὸν Ἀκρισίου δῆπουθεν εἶ·  
εἰ δ' ἐκείνην ἠξίωσε, τήν γε σὴν—

ΝΙΚΗΡΑΤΟΣ

οἴμοι τάλας,

Μοσχίων ἐσκεύακέν με.

ΔΗΜΕΑΣ

λήψεται μὲν· μὴ φοβοῦ

τοῦτο. θεῖον δ' ἔστ', ἀκριβῶς <οἶδα,> τὸ γεγεν->  
<ν>ημένον.

μυρίους εἰπεῖν ἔχω σοι περιπατοῦντας ἐν μέσῳ

400 ὄντας ἐκ θεῶν, σὺ δ' οἶει δεινὸν εἶναι τὸ γεγονός.

Χαιρεφῶν πρῶτιστος οὗτος, ὃν τρέφουσ' ἀσύμ->  
βολον,

οὐ θεός σοι φαίνεται εἶναι;

397 Hesych.

398 Order of words and <οἶδα>, suppl. Ell., Leo, Wilam. /  
εστινακριβως το γεγενημενον, pap. // γεγεν<ν>ημένον, corr.  
Leeuw.

## THE GIRL FROM SAMOS

DEMEAS

One must, haply, watch, look out for everything.  
Look and see if your roof's leaking.

NICERATUS

Aye, it's leaky everywhere.  
What has that to do with *this* case?

DEMEAS

Zeus at one time turns to gold,  
Next to water. See? His doings! We have found  
the leak quite soon.

NICERATUS

Me like silly sheep you're cheating.

DEMEAS

By Apollo! No, not I.  
Why, you're not one whit less honoured, mark you,  
than Acrisius.  
Just as Zeus that maiden favoured, so *your* daughter—

NICERATUS

Woe is me!

Moschion has tricked me, tricked me—

DEMEAS

He will take her, never fear!  
'Tis a thing that comes from heaven, I know well,  
this child that's born.  
I can name you by the thousand persons strolling in  
our midst  
Who are sprung from gods, yet you, sir, think this  
chance a dreadful thing.  
Chaerephon here, first and foremost, never has to pay  
his scot—  
Seems he not like an immortal?



# MENANDER

ΝΙΚΗΡΑΤΟΣ

[260] οὐ μαχοῦμαί σοι διὰ κενῆς.  
φαίνεται· τί γὰρ πάθω;

ΔΗΜΕΑΣ

νοῦν ἔχεις, Νικήρατε.  
Ἀνδροκλῆς ἔτη τοσαῦτα ζῇ, τρέχει, παῖδα<sup>ς</sup> πολὺν  
405 πρᾶττεται, μέλας περιπατεῖ λευκός· οὐκ ἂν ἀπο-  
θάνοι,  
οὐδ' ἂν εἰ σφάττοι τις αὐτόν. οὗτός ἐστιν οὐ θεός;  
ἀλλὰ ταῦτ' εὖχου γενέσθαι συμφέροντα· θυμία.  
ῥ' πρόσαγε· τῇ<sup>ν</sup> κόρην μέ<sup>ε</sup>τε<sup>ι</sup>σ<sup>ι</sup>ν<sup>ι</sup> οὐμὸς υἱὸς αὐτίκα  
ἐξ ἀναγκῆς· ἐστὶ γὰρ τὰ<sup>ν</sup> πολλὰ γ' ἡ<sup>ν</sup> μῖν νοῦν  
ἔχειν.  
410 εἰ δ' ἐλήφθη τότε π<sup>α</sup>ρ<sup>ο</sup>ξυς, μὴ παροξύνου<sup>ν</sup>.

ΝΙΚΗΡΑΤΟΣ

π<sup>α</sup>παί<sup>ν</sup>.

ΔΗΜΕΑΣ

τᾶνδον εὐτρεπῇ;

ΝΙΚΗΡΑΤΟΣ

ποήσω.

ΔΗΜΕΑΣ

τὰ παρ' ἐμοὶ δ<sup>ι</sup>οτρεφῇ<sup>ν</sup>.

404 παῖδας, Leo, Capps./ παιδαί, L<sup>2</sup> = σ or ·/ πηδᾶ, Crön., Wilam., S<sup>2</sup>.

408 πρόσαγε τήν, J<sup>2</sup>, S<sup>2</sup>.// κόρην μέτεισιν, Leeuw., J<sup>2</sup>, S<sup>2</sup>.

409 ἐστι<sup>ν</sup> Ἀ[P]. \πολλ... ἹΜΙ.ΙΝ<sup>ι</sup>ΥΙ(.)Cχει., J<sup>2</sup> suppl.

410 πάροξυς, J<sup>2</sup>.// μὴ παροξύνου, Leeuw.// παπαί, Allinson. / τοτε||.ΙΟ<sup>ι</sup>.C.(.)|παρC<sup>ι</sup>μ|.·.·..π., J<sup>2</sup>.

411 / : ποήσω : J<sup>2</sup>, L<sup>2</sup>.// Paragraphus reported under both 410 and 411. // δ<sup>ι</sup>οτρεφῇ<sup>ν</sup> or ? δ<sup>ι</sup>ε<sup>ν</sup> Δαναιδῶν<sup>ν</sup>, Allinson.

## THE GIRL FROM SAMOS

NICERATUS

Seems so, yes. What's that to me?  
I'll not fight you on a quibble.

DEMEAS

You have sense, Niceratus.  
Androcles these years a many lives and gads, is much  
with boys;  
Raven-haired, though gray,<sup>1</sup> he saunters. He will  
never die at all,  
Not though one should cut his gullet. Is he not in  
truth a god?  
So, then, pray that this prove lucky. Incense burn.  
Now hasten, go.  
He will come to fetch your daughter—yes, my son  
will come forthwith—  
He will have to, for compulsion chiefly helps us to  
have sense—<sup>2</sup>  
But if he was then caught headstrong, don't be  
headstrong, you—

NICERATUS (*interjects*)

Tut! Tut!

DEMEAS

Your things ready?

NICERATUS

I'll prepare them.

DEMEAS

Mine are ready-made—by—Zeus.<sup>3</sup>

<sup>1</sup> Or, perhaps, "fair," "blond."

<sup>2</sup> Text, meaning, and division of parts in 409–11 are doubtful.

<sup>3</sup> The missing joke (?) apparently harks back to the allusion to Danaë in lines 388–396. Perhaps "Mine's a nest of Danaës!"

# MENANDER

ΝΙΚΗΡΑΤΟΣ

κομψὸς εἶ.

ΔΗΜΕΑΣ

[270] χάριν δὲ πολλὴν πᾶσι τοῖς θεοῖς ἔ;  
οὐδὲν εὐρηκὼς ἀληθὲς ὦν τότε ᾧμην ἱκανοεῖν

ΧΟΡΟΤ<sup>1</sup>

## ACT III

### SCENE 1. ΜΟΣΧΙΩΝ

ΜΟΣΧΙΩΝ

ἐγὼ τότε μὲν ἤς εἶχον αἰτίας μόλις<sup>1</sup>  
415 ἐλεύθερος γενόμενος ἠγάπησα<sup>1</sup> κ<sup>1</sup>α<sup>1</sup>ὶ  
τοῦθ' ἱκανὸν εὐτύχημ' ἐμαυτῷ γεγονέν<sup>1</sup>α<sup>1</sup>  
ὑπέλαβον· ὥς δὲ μᾶλλον ἔννο<sup>1</sup>υς γί<sup>1</sup>νομαι  
καὶ λαμβάνω λογισμόν, ἐξέ<sup>1</sup>στηκα<sup>1</sup> νῦν  
τελέως ἐμαυτοῦ καὶ παρώξυμ<sup>1</sup>μαι σφ<sup>1</sup>όδρα  
420 ἐφ' οἷς μ' ὁ πατήρ ὑπέλαβεν ἡμαρτηκέ<sup>1</sup>ναι.  
εἰ μὲν καλῶς οὖν εἶχε τὰ περὶ τὴν κόρην,  
καὶ μὴ τοσαῦτ' ἦν ἐμποδών—ὄρκος, πόθος,  
[280] χρόνος, συνήθει', οἷς ἐδουλούμην ἐγώ—  
οὐκ ἂν παρόντα γ' αὐτὶς ἠτιάσατο  
425 αὐτόν με τοιοῦτ' οὐδέν, ἀλλ' ἀποφθαρεῖς

<sup>1</sup> I<sup>1</sup>, quat. y, p. 13.

413 Hense suppl.

416 J<sup>2</sup>, S<sup>2</sup>.

415 S<sup>2</sup>.

417 K<sup>2</sup>.

# THE GIRL FROM SAMOS

NICERATUS

Ha, quite subtle !

[*Exit Niceratus into his house to prepare for the wedding.*]

DEMEAS (*alone*)

Very grateful now I feel to all the gods.  
I've found true no single item out of all I then  
supposed.

[*Exit Demeas into his house. A band of revellers enters  
and gives a performance.*]

CHORUS

## ACT III<sup>1</sup>

(*Enter Moschion from the house of Demeas.*)

SCENE 1. MOSCHION (*alone*)

MOSCHION

At that time from the blame, which then was laid  
on me,

Set free with difficulty, I was well content,  
And counted quite enough for me, as great good luck,  
The way things stood. But as I grow more self-  
possessed

And as I cast up my accounts, I'm utterly  
Beside myself and bitterly enraged when I  
Reflect on how my father thought that I had sinned.  
If all the girl's affairs were now in first-rate shape  
Nor obstacles so many—oaths, desire, and time,  
And habit, whereunto I made myself a slave,  
He never would have had the chance a second time  
To blame me so, unto my very face at least,

<sup>1</sup> See above, Introduction, page 133, note 1.

## MENANDER

ἐκ τῆς πόλεως ἂν ἐκποδὼν εἰς Βάκτρα ποι  
ἢ Καρίαν διέτριβον αἰχμάζων ἐκεῖ.

νῦν δ' οὐ ποήσω διά σε, Πλαγγὼν φιλτάτη,  
ἀνδρεῖον οὐδέν· οὐ γὰρ ἔξεστ', οὐδ' ἐᾶ

430 ὁ τῆς ἐμῆς νῦν κύριος γνώμης Ἔρως.

οὐ μὲν ταπεῖνως οὐδ' ἀγεννῶς παντελῶς  
παρ' ἀπεμπτέον<sup>1</sup> τοῦτ', ἀλλὰ τῷ λόγῳ μόνον,

[290] εἰ μηδὲν ἄλλ', αὐτὸν φοβῆσαι βούλομαι,  
φάσκων ἀπαίρειν· μᾶλλον εἰς τὰ λοιπὰ γὰρ

435 φυλάξετ' αὐτίς ἤ μὴδὲν εἰς μ' ἀγνωμονεῖν,  
ὅταν φέροντα μὴ παρέργως τοῦτ' ἴδῃ.

ἀλλ' οὐτοσὶ γὰρ εἰς δέοντά μοι π' ἄν<sup>1</sup> ἔν<sup>1</sup>  
καὶ<sup>1</sup> ρὸν πάρεστιν ὃν μάλιστα ἐβουλόμην.

## SCENE 2. ΜΟΣΧΙΩΝ, ΠΑΡΜΕΝΩΝ

### ΠΑΡΜΕΝΩΝ

νῆ τὸν Δία τὸν μέγιστον, ἀνόητόν τε καὶ

440 εὐκαταφρόνητον ἔργον εἶμ' εἰργασμένος·

οὐδὲν ἀδικῶν ἔδεια καὶ τὸν δεσπότην

ἔφυγον. τί δ' ἦν τούτου πεπονηκὼς ἄξιον;

[300] καθ' ἓν γὰρ οὕτωσὶ σαφῶς σκεψώμεθα·

ὁ τρόφιμος ἐξήμαρτεν εἰς ἐλευθέραν

445 κόρην· ἀδικεῖ δὴπουθεν οὐδὲν Παρμένων.<sup>1</sup>

ἐκύησεν αὕτη· Παρμένων οὐκ ἀῖτιος.<sup>1</sup>

τὸ παιδάριον εἰσῆλθεν εἰς τὴν οἰκίαν<sup>1</sup>

432 J<sup>2</sup>, S<sup>2</sup> from pap. : παρ' ἑνὶ (.) C / ... εἰς . τούτ.

## THE GIRL FROM SAMOS

But from this city vanishing, I'd go far off  
To Bactria or Caria, and dwell out there  
As warrior. But, as it is, on thy account,  
My dearest Plangon, no heroic deed I'll do.  
For 'tis not practicable, nor will Eros now,  
The present lord and master of my will, consent.  
And yet not tamely nor like low-born man must I  
Ignore this altogether, but in word, at least,  
If nothing more, I'd like to scare him and pretend  
I'm making off. For in the future rather more  
He'll check himself from doing what's unkind to me  
Again, when once he sees me counting this no joke.  
Enough! For at the very time most opportune  
For me, look, here's the fellow whom I wished for  
most.

[*Re-enter Parmenon. Moschion conceals himself.*]

### SCENE 2. MOSCHION, PARMENON

PARMENON (*to himself*)

By Zeus the highest, I have been and done a deed  
That's senseless and contemptible. Not one thing  
wrong

I'd done and yet I feared and from my master ran.  
Pray, what was there that I had done to warrant this?  
Come, point by point, just let us clearly face the facts.  
First item: "My young master wronged a free-born  
girl."

But Parmenon, I take it, surely does no wrong.  
"She's found with child." But Parmenon is not to  
blame.

"The little baby made its way into the house—

## MENANDER

τὴν ἡμετέραν· ἤνεγκ' ἐκεῖνος, οὐκ ἔγώ.<sup>7</sup>  
 τῶν ἔνδον ὠμολόγηκε τοῦτό τις· τί δ' ἤ;<sup>7</sup>  
 450 τί ἸΠαρμῆένων ἐνταῦθα πεπόηκεν κακόν;  
 οὐδέ γ'· τί οὔν ἔφυγες σ' ὅτι; πῶς, ἀβέλτερε;  
 καὶ δ' ἡ φόβει μ'. γέλοιοι. ἠπείλησέ μοι·  
 [310] στίξει μ'. ὄνομα θήσκει· διαφέρει δ' οὐδὲ γ'  
 ἀδίκως παθεῖν ταῦτ' ἢ δικαίως· ἔστι δὲ  
 455 πάντα τρόπον οὐκ ἀστεῖον.

ΜΟΣΧΙΩΝ

οὗτος.

ΠΑΡΜΕΝΩΝ

χαῖρε σύ.

ΜΟΣΧΙΩΝ

ἀφείς ἀ φλυαρεῖς ταῦτα θάπτον εἴσιθι  
εἴσω.

ΠΑΡΜΕΝΩΝ

τί ποήσων;

ΜΟΣΧΙΩΝ

χλαμύδα καὶ σπάθην τινὰ  
ἔνεγκε μοι.

ΠΑΡΜΕΝΩΝ

σπάθην ἐγώ σοι;

ΜΟΣΧΙΩΝ

καὶ ταχύ.

449 J<sup>2</sup>, S<sup>2</sup>.

450 I<sup>2</sup>, quat. y, p. 14.

451 σύ; πῶς, Capps. / οὕτως, L<sup>2</sup>.

452 Allinson suppl. καὶδ . . . . . ε, L<sup>2</sup>. / J<sup>2</sup> reads τε at  
hence δειλότατε, K<sup>2</sup>, S<sup>2</sup>.

453 / . . | μ | ε | λ . . . μαθη . . . , J<sup>2</sup>. / S<sup>2</sup> suppl.

## THE GIRL FROM SAMOS

Our house." 'Twas he that brought it in, not I.

"Some one

Of those within has owned to this." Now what of that?

How here has Parmenon done wrong? In not one thing.

Why did you run away then? What is that, you fool?

"Well, then, he scared me." That's absurd. "He threatened me,

Said he'd tattoo me. Brand a name." It makes no whit

Of difference if 'tis justly or unjustly done;

Say what you will, tattooing's not polite!

MOSCHION (*suddenly showing himself*)

Hey, you!

PARMENON (*startled*)

Well. Hail, yourself!

MOSCHION

You drop your nonsense. Go within.

Be quick!

PARMENON

My errand, what?

MOSCHION

Bring out a cloak for me

And sword.

PARMENON

I? Bring a sword for you?

MOSCHION

And quickly too!

---

454 ταῦτ', J<sup>2</sup>, L<sup>1</sup>. / τοῦτ', L<sup>2</sup>.

456 ἀφ' ἐς, J<sup>2</sup>, L<sup>2</sup>.



# MENANDER

ΠΑΡΜΕΝΩΝ

ἐπὶ τί;

ΜΟΣΧΙΩΝ

βάδιζε καὶ σιωπῇ τοῦθ' ὃ σοι  
460 εἶρηκα ποίει.

ΠΑΡΜΕΝΩΝ

τί δὲ τὸ πρᾶγμ';

ΜΟΣΧΙΩΝ

ἱμάντα—

εἰ λήψομαι

ΠΑΡΜΕΝΩΝ

μηδαμῶς· βαδίζω γάρ.

ΜΟΣΧΙΩΝ

τί οὔν

[320] μέλλεις; πρόσεισι νῦν ὁ πατήρ. δεήσ' εἴται,  
ἔδεήσεθ' οὗτος καταμένειν μου δηλαδὴ  
ἄλλως—μέχρι τινός· δεῖ γάρ. εἴθ', ὅταν δοκῇ,  
465 πείσθήσομ' αὐτῷ. πιθανὸν εἶναι δεῖ μόνον—  
ὃ, μὰ τὸν Διόνυσον, οὐ δύναμαι ποεῖν ἐγώ.  
τοῦτ' ἔστιν· ἐψόφηκε πρῶϊὸν τὴν θύραν.

463 ἔδεήσεθ', first omitted as dittography, then placed margin, J<sup>2</sup>. / Transposed by S<sup>2</sup>. // μου δηλαδὴ, J<sup>2</sup>, S<sup>2</sup>.

# THE GIRL FROM SAMOS

PARMENON

What for ?

MOSCHION

Off with you, hold your tongue and do just this  
That I have told you.

PARMENON

What is up ?

MOSCHION

If I can find

A strap—

PARMENON

No, no ! I'm off.

MOSCHION

Why, then, do you delay ?

*(Exit Parmenon into the house.)*

My father now will come and he'll be begging me  
To stay. But quite in vain he'll beg, that is, up to  
A certain point. For that's the programme. When  
that's reached

And it seems best, I'll then give in. Now plausible  
Is all I need be. Dionysus ! That is just  
The thing I can't be. Hark ! The door now. Out  
he comes.

*(Parmenon, not Demeas, comes out of the house, but  
without the cloak and sword.)*

# MENANDER

## SCENE 3. ΜΟΣΧΙΩΝ, ΠΑΡΜΕΝΩΝ

ΠΑΡΜΕΝΩΝ

ὑστερίζειν μοι δοκεῖς σὺ παντελῶς τῶν ἐνθάδε  
πραγμάτων, εἰδὼς δ' ἀκριβῶς οὐδὲν οὐδ' ἀκηκοὼς  
470 διὰ κενῆς σαυτὸν ταραττεῖς· εἴσιθ' ἤδη τ' οὗτ'  
ἀνείς.

ΜΟΣΧΙΩΝ

οὐ φέρεις—;

ΠΑΡΜΕΝΩΝ

π' οὐ σ' ἵ γάρ σοι τοὺς γάμους· κεράννυται,  
θυμιᾶτ', ἀνάπτεται ἔτε θύμαθ' Ἡφαίστου  
φλογί.

ΜΟΣΧΙΩΝ

[330] οὗτος, οὐ φέρεις—;

ΠΑΡΜΕΝΩΝ

σὲ γάρ τοι περιμένουσ' οὔτοι πάλαι.  
μετιέναι τὴν παῖδα μέλλεις; εὐτυχεῖς· οὐδὲν  
κακόν

475 ἐστὶ σοι θάρρει. τί βούλει;

ΜΟΣΧΙΩΝ

νουθετήσεις μ', εἰπέ μοι,  
ιερόσυλε;

470 S<sup>2</sup> supplemented from εἰσιθ || / . || . ουτ' . | εἰς. // ταῦτ' ἀφείς, J<sup>2</sup>.

471 No paragraphus, but there is one point after φέρεις. (S<sup>2</sup> indicates paragraphus.) // γάμους οἶνος<sup>νυται</sup> κεραν, L<sup>2</sup>.

472 Pap. confused: θυμιαματι. . ματ' ἀνάπτεται θυματ' ηφαι-  
στου. λ. γι. // For various restor. see Capps. // φλογί, pap.,  
J<sup>2</sup>. / βίς, L<sup>2</sup>.

# THE GIRL FROM SAMOS

## SCENE 3. MOSCHION, PARMENON

PARMENON

You, it seems to me, have fallen hopelessly behind  
the times,  
Naught you know and naught from others you have  
heard that's accurate.  
You excite yourself for nothing. Leave all this now.  
Go within.

MOSCHION

Do you bring—?

PARMENON

Nay, wine is mixing and your wedding's going on ;  
Incense rises ; and Hephaestus laps the victim with  
his flame.

MOSCHION

You, I say, are you not bringing—?

PARMENON

No, for they await you long.  
Get your girl. Why do you dally? You're in luck.  
You've naught to fear.  
Cheer up now. What will you further?

MOSCHION

Tell me, temple-looter, you—  
You'd advise me! (*Strikes him.*)

---

474 No division in line, J<sup>2</sup>.

476 *ιερόσυλε : παῖ*, L<sup>2</sup>. / J<sup>2</sup> reports only the upper point but accepts : and assigns the following to Demeas. / *παῖ* only to Demeas, Allinson.

# MENANDER

ΔΗΜΕΑΣ

παῖ·

ΠΑΡΜΕΝΩΝ

τί ποιεῖς, Μοσχίων;

ΜΟΣΧΙΩΝ

οὐκ εἰσδραμὼν

Ἰθαττῶν ἐξοίσεις ἃ φημι;

ΠΑΡΜΕΝΩΝ

διακέκομμαι τὸ στόμα:

ΜΟΣΧΙΩΝ

ἔτι λαλεῖς, οὗτος;

ΠΑΡΜΕΝΩΝ

βαδίζω, νῆ Δί', ἐξεύρηκά τε

μέγα κ' αὖτόν.

ΜΟΣΧΙΩΝ

μέλλεις;

ΠΑΡΜΕΝΩΝ

ἄγουσι τοὺς γάμους ὄντως, ἰδού.

ΜΟΣΧΙΩΝ

480 Ἰσπεῦσ' ὅν, ἐξάγγελλέ μοί τι. νῦν πρόσεισιν. ἂν  
δέ μου

Ἰμὴ δέη' τ', ἄνδρες, καταμένειν, ἀλλ' ἀποργισθεὶς ἐὰ  
ἀπιέναι, — τουτὶ γὰρ ἄρτι παρέλιπον, — τί δεῖ  
ποιεῖν;

# THE GIRL FROM SAMOS

DEMEAS (*calling from within*)

Slave, O !

PARMENON

Moschion ! What are you up to ?

MOSCHION

Quickly run, fetch what I tell you. (*Strikes him again.*) In !

PARMENON

You have cut my lip in two !

MOSCHION

You ! Still talking ?

PARMENON

I am going. Zeus ! I've gained for all my pains  
Mickle mischief.

MOSCHION

Still delaying ?

PARMENON (*opening the door and pointing within*)

Look, in truth the wedding's on.

MOSCHION

Hurry, bring me news about it.

(*Exit Parmenon into the house. Moschion speaks to the audience.*)

Now he'll come ; yet, should he fail,  
Sirs, to urge that I remain here, but, enraged, would  
let me go—

(I just now ignored that item)—what on earth am I  
to do ?

## MENANDER

[340] ἑικότῳς οὐκ ἂν ποήσαι τοῦτ', εἰ δέ—πάντα γὰρ  
γίνε<sup>7</sup>ται—γέλοιος ἔσομαι, νῆ Δί', ἀνακάμπτων  
πάλιν.

\* \* \* \* \*

## FRAGMENT

437 K φέρε τὴν λιβανωτόν· σὺ δ' ἐπίθες τὸ πῦρ, Τρύφη.

\* \* \* \* \*

## THE GIRL FROM SAMOS

'Tis not likely he would act so, but, if so—for all things chance—  
Then, by Zeus, my course retracing<sup>1</sup> I shall be a laughing-stock.

*End of the MS.*

*From one of the last scenes, describing the wedding ceremony, we have one line preserved.*

Frankincense bring and, Trypha, heap the fire high.

*(We may assume that Moschion in the end is completely reconciled with Demeas, his adoptive father. Chrysis, too, the supposed foreigner from Samos, perhaps by the timely intervention of some new character, is probably found to be of pure Attic birth and therefore an eligible wife for Demeas, so that the play closed with a double wedding.)*

<sup>1</sup> Or trans. "My throw revoking"; cf. Eubulus, *The Gamblers*, fragm. 57 K.





**THE GIRL WHO GETS HER  
HAIR CUT SHORT**



# THE GIRL WHO GETS HER HAIR CUT SHORT<sup>1</sup>

## INTRODUCTION

THIS comedy, the *Periceiomene*, is not often cited in antiquity, but it was, as may be assumed from the frequent echoes<sup>2</sup> of the story, one of the famous plays.

The play owes its title to the act of the jealous soldier-lover, Polemon, who in a sudden rage cuts off short the hair of Glycera, whom he deeply loves. He has seen her being kissed by Moschion, whom Glycera alone knows as her brother, being unable to reveal the fact through fear of injuring his career.

The development of the plot, in so far as we are able to make out the details, may be inferred from the text itself together with the accompanying explanations inserted below.

Polemon, it may be noticed, though impulsive, is not the regulation braggart soldier—*miles gloriosus*. Pataecus, it is assumed (see Capps, Introduction), is the second husband of Myrrhina and, therefore, as he supposes, the step-father of Moschion. When he finds later that Moschion is his own son, an explanation from Myrrhina will be forthcoming as to why she concealed from him the fact that Moschion is only her adopted son.

<sup>1</sup> Sometimes cited by the Greek title : *Periceiomene*.

<sup>2</sup> See Capps, Introd. to *Periceiomene*, note 1, pp. 131-133.

## INTRODUCTION

The exposition of the argument is given in a belated prologue following some introductory scenes. The goddess Agnoia, or Misapprehension, officiates in this capacity, as does the tutelary Genius of the household in the *Hero*.

The chorus, probably composed of Polemon's boon-companions, appears after the second act and probably at other places in the course of the play. The play may be dated about 302–301 B.C.,<sup>1</sup> only ten years before Menander's death, when his work was already matured.

To the two lines preserved in the *Comicorum Atticorum Fragmenta* (Nos. 391, 392 K) there have been added since 1899, from three<sup>2</sup> successive discoveries in Egypt, 444 verses, and Fragment No. 569 K is with confidence added to the play, so that we now possess 448 lines. There are numerous minor lacunae in the text and various unsolved problems in regard to the plot, but the long stretches of almost unbroken text give large opportunity for critical study of Menander and in some parts, at least, re-enforce his traditional reputation.

The Greek text is numbered at the left, beginning arbitrarily with line 1 of the Cairo MS., ignoring what has been lost before this point. Allowance is made, however, for the subsequent lacunae assumed.

<sup>1</sup> See Capps, *l.c.* p. 146. Körte, 2nd ed., p. xliii., prefers the date 305–304 B.C.

<sup>2</sup> These are: (1) Oxyr. papyr. ii. p. 11 (1899), gives some insignificant verse-ends and 51 nearly complete lines from near the end of the play: (2) the Cairo papyr. (1907), 390 lines (of these lines 42–59 recur in a Heidelberg papyrus. No. 219); (3) the Leipzig fragments from Antinupolis published by Körte 1908, contain 121 lines, of which 48 lines overlap the text of the Cairo MS.

## INTRODUCTION

so that we arrive at 907 for the last numbered line. The numbers in [ ] on the left hand of the Greek text are for identification with those of the text of the facsimile edition (L<sup>2</sup>) of the Cairo MS., beginning with the point where they diverge from the present edition. The beginning of the Leipzig, Heidelberg, and Oxyrhynchus fragments respectively are indicated in the notes.

# ἘΠΕΡΙΚΕΙΡΟΜΕΝΗ ΜΕΝΑΝΔΡΟΥ

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

Πολέμων

Δᾶος

Γλυκέρα

Πάταικος

Σωσίας

Μοσχίων

Δωρίς

Ἀβρότονον

Αγνοια θεός

Μυρρίνη

Χορὸς συμποτῶν<sup>1</sup>

# THE GIRL WHO GETS HER HAIR CUT SHORT

## DRAMATIS PERSONAE

POLEMON, *jealous lover of Glycera.*

GLYCERA, *daughter of Pataecus ; sister of Moschion.*

SOSIAS, *body-servant of Polemon.*

DORIS, *Glycera's maid.*

MISAPPREHENSION, *the goddess Agnoia.*

DAVUS, *a slave of Moschion.*

PATAECUS, *real father of Glycera and Moschion.*

MOSCHION, *son of Pataecus, adopted by Myrrhina.*

ABROTONON, *a courtesan.*

MYRRHINA, *a rich Corinthian matron, now married to Pataecus.*

CHORUS of revellers.

SCENE: *A street in Corinth<sup>1</sup> before the houses of Polemon and Pataecus. The street leads, on one side, to the Market-place, on the other, to the country.*

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<sup>1</sup> In Greek poetry, as we know it, only sparing use is made of Corinth as a *mise-en-scène*; cf. Allinson, *Greek Lands and Letters*, pp. 201-217.



# ΠΕΡΙΚΕΙΡΟΜΕΝΗ ΜΕΝΑΝΔΡΟΥ

## ACT I

### SCENE. ΠΟΛΕΜΩΝ, ΓΛΥΚΕΡΑ

*The initial scenes, now lost (about 120 verses), created the situation in the household of Polemon which remained unchanged until near the end of the play—Glycera living as a refugee in a neighbour's house, Polemon trying by every means to regain her. One of the first scenes was an interview between these two, ending in a rupture which seemed irreparable. The evening before (vv. 33, 180) Polemon had seen Moschion kissing Glycera and, ignorant that he is her brother, had departed in violent anger to a place in the country, promising to decide at a later time upon his course of action (v. 39). The night he had spent in an effort to drown his sorrow*

ΠΟΛΕΜΩΝ

569 Κ Γλυκέρα, τί κλάεις; ὁμνύω σοι τὸν Δία  
τὸν Ὀλύμπιον καὶ τὴν Ἀθηνᾶν, φιλτάτη,—

ΓΛΥΚΕΡΑ

ὁμωμοκῶς καὶ πρότερον ἤδη πολλάκις.

SCENE. ΓΛΥΚΕΡΑ, ΔΩΡΙΣ

. . . . .  
. . . . .

# THE GIRL WHO GETS HER HAIR CUT SHORT

## ACT I

### SCENE. POLEMON, GLYCERA

(v. 869). *The next morning he had returned to his house, and in a fit of jealous rage had shorn the hair from the head of Glycera with his sword. It is after this outrage has been committed that the two appear before the house and engage in an angry dialogue in which Glycera, unable to explain the real facts, protests in vain her innocence of wrong-doing.*

*To this scene probably belongs the following quotation. If so, Polemon must already have repented his rash act and become willing to forgive Glycera, although the affair with Moschion is still unexplained.*

#### POLEMON

Why are you weeping, Glycera? I take my oath,  
My dearest, by Athena and Olympian Zeus—

#### GLYCERA

It's under oath you've been ere now these many  
times.

*(At the close of the scene Polemon returns to the country.)*

### SCENE. GLYCERA, DORIS

*With the help of her maid, Doris, Glycera carries out her plan of leaving Polemon's house. Myrrhina, the wife of the next-door neighbour, Pataecus, offers to give her shelter (vv. 143, 282). They hastily move thither, taking with them the necessary personal effects. The goddess Misapprehension*

# MENANDER

## SCENE. ΑΓΝΟΙΑ

. . . . .  
 . . . . .

### ΑΓΝΟΙΑ

<τούτων θέλει τὸ μὲν τρέφειν, ἔχειν τέκνον>

- 1 Ἰαὐτὴ Ἰπροθυμηθεῖσα θῆλυ, τὸ δ' ἔτερον  
 Ἰγυναικὶ δούναι πλουσία τὴν οἰκίαν  
 Ἰταύτην κατοικούσῃ, δεομένη παιδίου.  
 Ἰγέγον' εἰ δὲ ταῦτ'. ἐνιστ' αἰμένων δ' ἐτῶν τινων  
 5 Ἰκαὶ τοῦ πολέμου καὶ τῶν Κορινθιακῶν κακῶν  
 Ἰαὐξανομένων, ἡ γραῦς ἀπορουμένη σφόδρα,  
 τεθραμμένης τῆς παιδός, ἣν νῦν εἶδετε  
 ὑμεῖς, ἐραστοῦ γενομένου τε τοῦ σφοδροῦ  
 τούτου νεανίσκου, γένει Κορινθίου  
 10 ὄντος, δίδωσι τὴν κόρην ὡς θυγατέρα  
 αὐτῆς ἔχειν. ἤδη δ' ἀπειρηκυῖα καὶ  
 προορωμένη τοῦ ζῆν καταστροφὴν τινα  
 αὐτῇ παροῦσαν, οὐκ ἔκρυψε τὴν τύχην,  
 λέγει δὲ πρὸς τὴν μείραχ' ὡς ἀνείλετο  
 15 αὐτήν, ἐν οἷς τε σπαργάνοις δίδωσ' ἅμα·  
 τὸν ἀγνοούμενόν τ' ἀδελφὸν τῇ φύσει  
 φράζει, προνοουμένη τι τῶν ἀνθρωπίνων,  
 εἰ ποτε δεηθείη βοηθείας τινός,  
 ὀρώσα τούτον ὄντ' ἀναγκαῖον μόνον  
 20 αὐτῇ, φυλακὴν τε λαμβάνουσα μή ποτε  
 δι' ἐμέ τι τὴν Ἀγνοίαν αὐτοῖς συμπέσῃ

Line prefixed, Capps.

1 E<sup>1</sup>, quat. y, p. 3.

4 / . . . . . ὁδετα . . . . . μενον, J<sup>2</sup>. / γέγονε δὲ ταῦτ',  
 1J<sup>2</sup>, K<sup>2</sup>. / ἐνισταμένων, J<sup>2</sup>.

# THE GIRL WHO GETS HER HAIR CUT SHORT

*appears and tells the story of the twin infants who had been exposed many years ago by their parents and discovered by a poor old woman. The first few lines of the narrative are lost ; the disposition which the woman made of the boy and the girl is now disclosed :*

## SCENE. MISAPPREHENSION

. . . . .  
. . . . .

### MISAPPREHENSION

She's fain to rear the one of these, the girl, because  
She craved a daughter for herself, the other child  
She gave unto a wealthy woman dwelling here  
Within this house, who lacked a child. This was the  
way

It happened. But, when several years had intervened  
And when the war and evil times waxed always worse  
In Corinth, then the aged woman, straitened sore—  
Because the girl, whom now you see, was fully grown  
And this impetuous young fellow, born and bred  
Corinthian, had appeared as lover—gives to him  
The girl, as if her daughter born, to have and hold.  
At length, her powers failing, and foreseeing now  
Some sudden end of life, no longer she concealed  
The circumstances, but she tells the girl how she  
Adopted her as foundling ; gives to her besides  
The swaddling-clothes<sup>1</sup> belonging to her ; and  
explains

About her own blood-brother hitherto unknown.  
Making for human fortune some provision thus  
If ever she might need assistance, for in him  
She saw her one relation ; watching well besides  
Lest, thanks to me, Misapprehension, something  
chance

<sup>1</sup> Probably including the birth-tokens.

# MENANDER

- ἀκούσιον, πλουτοῦντα καὶ μεθύοντ' ἀεὶ  
 ὀρώσ' ἐκείνον, εὐπρεπῇ Ἦ δὲ καὶ νέαν  
 ταύτην, βέβαιον Ἦ δ' οὐθὲν ὧ κατελείπετο.
- 25 αὕτη μὲν οὖν ἀπέθανεν· ὁ δὲ τὴν οἰκίαν  
 ἐπρίατο ταύτην ὁ στρατιώτης οὐ πάλαι.  
 ἐν γειτόνων δ' οἰκοῦσα τὰδελφοῦ, τὸ μὲν  
 πρᾶγμ' οὐ μεμήνυκ', οὐδ' ἐκείνον βούλεται,  
 εἶναι δοκοῦντα λαμπρόν, εἰς μεταλλαγὴν
- 30 ἀγαγεῖν, ὄνασθαι δ' ὧν δέδωκεν ἡ τύχη.  
 ἀπὸ ταῦτομάτου δ' ὀφθεῖς ὑπ' αὐτοῦ,—θρα-  
 συτέρου,  
 ὥσπερ προείρηκ', ὄντος, ἐπιμελῶς τ' ἀεὶ  
 φοιτῶντος ἐπὶ τὴν οἰκίαν,—ἔτυχ' ἐσπέρας  
 πέμπουσά ποι θεράπαιναν· ὡς δ' ἐπὶ ταῖς θύραις
- 35 αὐτὴν γενομένην εἶδεν, εὐθὺ προσδραμὼν  
 ἐφίλει, περιέβαλλ'. ἡ δὲ τῷ προειδέναι  
 ἀδελφὸν ὄντ' οὐκ ἔφυγε. προσιὼν δ' ἄτερος  
 ὀρᾷ. τὰ λοιπὰ δ' αὐτὸς εἶρηχ' ὃν τρόπον.  
 ὁ μὲν ὥχεται εἰπὼν ὅτι κατὰ σχολὴν ἰδεῖν
- 40 αὐτὴν <ἐ>τι βούλεθ', ἡ δ' ἐδάκρυ' ἐστῶσα καὶ  
 ὠδύρεθ' ὅτι ταῦτ' οὐκ ἐλευθέρως ποιεῖν  
 ἔξεστιν αὐτῇ. πάντα δ' ἐξεκάετο  
 ταῦθ' ἔνεκα τοῦ μέλλοντος εἰς ὀργὴν θ' ἵνα  
 οὗτος ἀφίκηται,—ἐγὼ γὰρ ἡγόν οὐ φύσει

24 δ' οὐθὲν, van Leeuw. / θ' οὐθὲν, pap.

35 εὐθὺ, L<sup>2</sup>. / εὐθύς, Herw. 36 E<sup>2</sup>, quat. y, p. 4.

37 ἄτερος, Wilam. / ὁ σφοδρὸς, S<sup>2</sup>.

38 J<sup>2</sup> from αὐτ ὀφθεῖς ὑπ' αὐτοῦ. . .

39 ἰδεῖν, K<sup>2</sup>, J<sup>2</sup>, S<sup>2</sup>, and insert <ἐ>τι in line 40. / ἴδοι,  
 Reinach. // ἰδὼν with αὐτὴν τι, J<sup>2</sup>.

42-59 Also in Heidel. pap.

43 θ' ἵνα, L<sup>2</sup>, Heid. pap. omits θ'.

44 ἀφίκηται Headl. / ἀφίκεται, L<sup>2</sup>.

## THE GIRL WHO GETS HER HAIR CUT SHORT

Against their will, because she saw that he was  
rich

And ever drinking, while the girl was comely, young,  
And left in utterly unstable union.

And so she died. But he, the soldier, bought this  
house

Not long ago. The girl, however, though she dwelt  
As next-door neighbour to her brother, has not let  
The matter out nor wishes him to change a lot  
That seems so brilliant, but she'd like him to enjoy  
The gifts of fortune. She, as luck would have it,  
chanced

Last evening—for, as said above, he's overbold  
And makes a point of always hanging round the  
house—

To have been seen by him as she was sending off  
Her maid upon some errand. Catching sight of her  
Just by the door and running up to her, forthwith  
He kissed and kissed and kept on hugging her. But  
she,

Apprised before that 'twas her brother, held her  
ground.

Just then up came the other man<sup>1</sup> and saw it all.

The sequel he has told himself how it befell.

Now he went off remarking that at leisure he  
Would wish a further interview.<sup>2</sup> But she the while  
Stood there and wept, bemoaning that she was not  
free

To act untrammelled. All of this was set ablaze  
Because of what's to follow. First: that he should  
fall

Into a passion—for 'twas I that egged him on

<sup>1</sup> Polemon.

<sup>2</sup> Text of 39–41 is not certain.

## MENANDER

45 τοιοῦτον ὄντα τοῦτον, — ἀρχὴν δ' ἵνα λάβῃ  
 μηνύσεως τὰ λοιπά, τοὺς θ' αὐτῶν ποτε  
 εὖροιεν. ὥστ', εἰ τοῦτ' ἐδυσχέρανέ τις  
 ἀτιμίαν τ' ἐνόμισε, μεταθέσθω πάλιν·  
 διὰ γὰρ θεοῦ καὶ τὸ κακὸν εἰς ἀγαθὸν ῥέπει  
 50 γινόμενον. ἔρρωσθ', εὐμενεῖς τε γινόμενοι  
 ἡμῖν, θεαταί, καὶ τὰ λοιπὰ σώζετε.

## ACT II

SCENE. ΣΩΣΙΑΣ, ΔΩΡΙΣ

ΣΩΣΙΑΣ

ὁ σοβαρὸς ἡμῖν ἀρτίως καὶ πολεμικός,  
 ὁ τὰς γυναῖκας οὐκ ἐὼν ἔχειν τρίχας,  
 κλάει κατακλινείς. κατέλιπον προούμενον·  
 55 ἄριστον αὐτοῖς ἄρτι, καὶ συνηγμένοι  
 εἰς ταῦτόν εἰσιν οἱ συνήθεις, τοῦ φέρειν  
 αὐτὸν τὸ πρᾶγμα ῥᾶον. οὐκ ἔχων δ' ὅπως  
 τὰνταῦθ' ἀκοῦσθ' ἡ γινόμεν', ἐκπέπομφ' ἔμε  
 ἱμάτιον οἷοντ' ἐξεπίτηδες, οὐδὲ ἐν  
 60 δεόμενος ἀλλ' ἢ περιπατεῖν με βούλεται.

ΔΩΡΙΣ

ἐγὼ προῖελθ' οὕτ' ὄψομαι, κεκτημένη.

46 θ' αὐτῶν, Heidl. pap.

47 ἐδυσχέρανε, Heidl. pap. / ἐδυσχέραινε, L<sup>2</sup>.

51 σώζετε, L<sup>2</sup>. / σώσατε, Heidl. pap.

54 κατέλιπον, L<sup>2</sup>. / κατέλαβον, H. pap.

61 προῖ \odot . \vee \zeta ', J<sup>2</sup> suppl.

## THE GIRL WHO GETS HER HAIR CUT SHORT

Though he's not such by nature—next, that thus  
might start

The train of revelations ; then, that they should find,  
In course of time, their next of kin. And so, if one  
Of you grew vexed and thought this a disgrace,  
let him

Now alter his opinion. For by help of God  
The evil, even as it comes to being, turns  
To good. Now fare ye well, spectators, and may you  
Prove gracious to us and the sequel prosper too.

[*Exit Misapprehension. Enter Sosias from the country.  
He begins to stroll up and down before the two  
houses.*]

### ACT II

SCENE. SOSIAS, and (later) DORIS

SOSIAS

This man of ours that was but now so blustering  
And warlike, he who won't permit that women wear  
Their hair full length, lies sprawled out weeping.

I but now

Have left him giving them a luncheon and his friends  
Have come together hoping that more readily  
He'd bear his trouble. He, because he has no way  
To learn what here is going on, has sent me forth  
For merely this, to fetch a mantle, though he lacks  
No single thing except he'd keep me on the go.

*Enter Doris from the house of Pataecus. She calls back  
to her mistress within the house. She does not see  
Sosias, who stands at one side.*]

DORIS (*as she comes out*)

Yes, mistress, I will go outside to take a look.



## MENANDER

ΣΩΣΙΑΣ

ἢ Δωρίς. οἷα γέγονεν, ὥς δ' ἐρρωμένη.  
ζῶσιν τρόπον τιν', ὥς ἐμοὶ καταφαίνεται,  
αὗται. πορεύσομαι δέ.

ΔΩΡΙΣ

860 K κόψω τὴν θύραν.  
65 οὐδεὶς γὰρ αὐτῶν ἐστὶν ἔξω. δυστυχῆς  
ἦτις στρατιώτην ἔλαβεν ἄνδρα· παράνομοι  
ἅπαντες, οὐδὲν πιστόν. ὦ κεκτημένη,  
ὥς ἄδικα πάσχεις. παῖδες.

ΣΩΣΙΑΣ

εὐφρανθήσεται  
κλαοῦσαν αὐτὴν πυθόμενος νῦν· τοῦτο γὰρ  
70 ἐβούλετ' αὐτός.

ΔΩΡΙΣ

παιδίον, κέλευέ μοι

[*A lacuna of circa 70 verses to J<sup>1</sup>.*]

68 παῖδες : (and line 70, αὐτός :), L<sup>2</sup>. / Capps assumes (:) = sel  
interruption, and cont. to Doris.

THE GIRL WHO GETS HER HAIR CUT SHORT

SOSIAS (*aside*)

Ah, Doris ! How she has grown up ! How well she looks !  
They live in lively fashion here, it seems to me,  
These ladies. But I'm off now.  
(*Sosias, about to leave, pauses.*)

DORIS (*approaching Polemon's house*)

At the door I'll knock,  
For none of them is here without. Unhappy she  
Who takes a soldier-man ! They're lawless, all of  
them,  
No spark of honour. O my mistress, how unjust  
Your treatment is ! (*Knocking*)  
Slaves ! Hey !

SOSIAS (*aside*)

Well, he'll be glad enough  
When now he hears she's weeping. For that's just  
the thing  
That he himself was wishing for.  
(*Exit Sosias to the country. A slave opens the door.*)

DORIS

Boy, call me here

. . . . .  
. . . . .

*She gives a command to the slave and later, finding that Polemon is not at home, enters his house, presumably to recover Glycera's birth-tokens.)*

(*About 70 verses lacking.*)

## MENANDER

### SCENE. ΔΑΟΣ

. . . . .  
. . . . .  
. . . . .  
. . . . .

#### ΔΑΟΣ

. . . . .

παῖδες. μεθύοντα μεράκια προσέρχεται  
πάμπολλ'. ἐπαινῶ διαφόρως κεκτημένην.  
εἴσω πρὸς ὑμᾶς εἰσάγει τὴν μείρακα.  
τοῦτ' ἔστι μήτηρ. ὁ τρ'όφιμος ζητητέος.  
145 ἤκειν γὰρ αὐτὸν τὴν ταχίστην ἐνθάδε  
εὐκ'αιρον εἶναι φαίνεθ', ὥς ἐμοὶ δοκεῖ.

#### ΧΟΡΟΥ

## ACT III

### SCENE. ΜΟΣΧΙΩΝ, ΔΑΟΣ

#### ΜΟΣΧΙΩΝ

Δᾶε, πολλὰκις μὲν ἤδη πρὸς μ' ἀπήγγελλας  
λόγους

875 K οὐκ ἀληθεῖς, ἀλλ' ἀλάζων καὶ θεοῖσιν ἐχθρὸς εἶ.  
εἰ δὲ κατὰ νύνι πλανᾷς με—

141 J<sup>1</sup>, quat. y, p. 7.

143 πρὸς ὑμᾶς, L<sup>2</sup>. / πρὸς <ή>μᾶς, Leo.

145 ἤκειν γὰρ, L<sup>2</sup>, J<sup>2</sup>.

147 λόγους, J<sup>2</sup>, L<sup>2</sup>.      148 ἀληθεῖς, L<sup>2</sup>.

# THE GIRL WHO GETS HER HAIR CUT SHORT

SCENE. DAVUS (*alone*)

.....  
(*Davus has learned that Glycera has sought shelter in the house of his master and assumes that Moschion's infatuation for her is reciprocated. Toward the end of the scene a crowd of revellers is seen approaching.*)

DAVUS

.....  
(*Knocking at the door of Pataecus's house*)

Hey, slaves! A lot of drunken youths are coming up,  
A perfect gang of them. Especial praise I pay  
Our mistress, for she brings the girl in here. Now  
that's

A mother for you! My young master we must seek.  
Yes, that's the programme, for, it seems, 'tis just the  
time

That he should come here double quick. That's  
what I think.

[*Exit Davus to find Moschion. The band of revellers gives entertainment between the acts.*]

CHORUS

## ACT III

(*Davus returns with Moschion.*)

SCENE.<sup>1</sup> MOSCHION, DAVUS

MOSCHION

Davus, many a time you've brought me tales, ere this,  
that are not true.

Nay, you are a quack impostor and a god-detested  
man,

But if now, too, you mislead me—

<sup>1</sup> The change to the livelier trochaic measure of the Greek is imitated here (lines 147–232) and at line 705. See note on *The Girl from Samos*, line 345.

# MENANDER

ΔΑΟΣ

κρέμασον εὐθύς, εἰ πλανῶ.<sup>1</sup>

ΜΟΣΧΙΩΝ

[80] 150 ἡμερον λέγεις τι.

ΔΑΟΣ

χρῆσαι πολεμίου τοίνυν δίκην.<sup>1</sup>  
 ἂν δ' ἀληθὲς ἦ κατὰ λάβης τ' ἔνδον αὐτὴν ἐνθάδε,  
 ὁ δεδιωκηκῶς ἐγὼ σοι ταῦτα πάντα, Μοσχίων,  
 καὶ πεπεικὼς τήν μὲν ἐλθεῖν δεῦρ' ἀναλώσας  
 λόγους

μυρίους, τὴν σὴν δ' ἐμὴν μητέρ' ὑποδέχ' εσθαι καὶ  
 ποεῖν

155 πάνθ' ἃ σοι δοκεῖ, τίς ἔσομαι;

ΜΟΣΧΙΩΝ

τίς βίος μάλισθ', ὄρα,<sup>1</sup>  
 Δᾶε, τῶν πάντων ἀρέσκει;

ΔΑΟΣ

τοῦτ' ἐπιβλεψώμεθα.<sup>1</sup>

ΜΟΣΧΙΩΝ

ἄρα τὸ μυλωθρεῖν κράτιστον;

ΔΑΟΣ

εἰς μυλώνα;

ΜΟΣΧΙΩΝ

προσδοκᾷ<sup>1</sup>

οὗτος ἵ φερόμενος ἥξειν.

150-173 J<sup>2</sup> or S<sup>2</sup> suppl., except the following :

157 ἃ προσδοκᾷ<sup>1</sup>, S<sup>2</sup> suppl.

158 οὗτος or οὗτος :, J<sup>2</sup>. // ἥξειν :, J<sup>2</sup>. / ἡμῖν ? S<sup>2</sup>.

# THE GIRL WHO GETS HER HAIR CUT SHORT

DAVUS

Hang me quick if I mislead.

MOSCHION

Now you talk with moderation.

DAVUS

Treat me, then, like enemy.

But if this is true I'm saying, and you find her there  
within ;

If 'twas I that chased and captured all this for you,  
Moschion ;

If 'twas I won her to come here, using countless  
arguments,

If 'twas I that made your mother give her welcome  
and prepare

All your pleasure—what's for me, then ?

MOSCHION

Look you, Davus, what life, say.

Of all lives you'd find most pleasing ?

DAVUS

Let's look into that with care,

MOSCHION

Wouldn't you prefer the treadmill ?

DAVUS

I—the treadmill ?

MOSCHION (*objectively*)<sup>1</sup>

Now, thinks he,

With all speed to that I'm coming !

<sup>1</sup> The restoration of the text is doubtful.

## MENANDER

ΔΑΟΣ

μηδ' ἐμ' ἱᾶ' τέχνη, λέγω.

ΜΟΣΧΙΩΝ

βούλομαι δὲ προστάτην σε πραγμάτων Ἑλλη-  
νικῶν

[90] 160 Ἰκα' διοικητὴν στρατοπέδων.

ΔΑΟΣ

οὐ' μέλει ξένων ἐμοὶ  
οἷ μ' ἀποσφάττουσιν εὐθύς· ἤσυχῇ κλέψα' ἰθέλω.

ΜΟΣΧΙΩΝ

ἀλλ' υ.αι . . . . . εκδοι . . εκδοσει σα . . ειλαβ . . .  
ἐπτά . . . . . τάλαντα—

ΔΑΟΣ

παντοπωλεῖν βούλωμαι,  
Μοσχίων, ἣ τυρ' ὀπ' ὤλεῖν ἐν ἀγορᾷ καθημέ' νος  
165 ὁμνύω μ' ἡδὲν μέλειν μοι πλουσίῳ καθεστάναι  
Ἰκα' τ' ἐμὲ ταῦτ' . . . . . μάλλον.

ΜΟΣΧΙΩΝ

οι . . . . .  
Cιδεκ . . . . . ιγχειο . . . μελ . . . . . ωλισευ . . . . .  
γραῦς.

ΔΑΟΣ

τὸ γαστρίζεσθ' ἀρέσκε' ἰ, δέσποτ', ἀγαπήσειν ἐγώ  
φῆ' μ' ἐφ' οἷς εἴρηκα τούτοις.

ΜΟΣΧΙΩΝ

μὰ Δία σὺ στρατηγὸς οὐκ  
[100] 170 ἦσθας, ἀλλὰ τυροπώλει καὶ ταλαιπώρει.

158 μηδεμιᾷ τέχνη λέγω, Allinson, from μηδ. μ. . . τεχνη . . . . , J<sup>2</sup>.  
169 Δία—οὐκ, Capps suppl., cf. line 160.

# THE GIRL WHO GETS HER HAIR CUT SHORT

DAVUS

Nay, by no means ; no ! I say.

MOSCHION

I'd prefer perhaps to have you Lord Protector of the  
Greeks  
And Comptroller of the Armies.

DAVUS

Nay, I don't go in for that ;  
Soldiers straight would slit my gullet ; on the quiet  
let me steal.

MOSCHION

*(An illegible remark. He recommends, perhaps, risky speculation on bottomry.)*

DAVUS

. . . . . Let me have a General-store,  
Moschion, or in the Market I would sit and cheeses  
sell—  
I'm not anxious, no, I swear it, to become a millionaire  
For my rôle . . . is . . . . . rather.

MOSCHION

*(An illegible, sarcastic remark comparing Davus with "an old hag.")*

DAVUS

Just to stuff my paunch suffices, Master, I'm content,  
I say,  
On the terms that I have mentioned.

MOSCHION

Zeus ! You were not born to lead  
Haggle cheeses till you're haggard.



# MENANDER

ΔΑΟΣ

ταῦτα μὲν δὴ, φασίν, εὖχθω. δ'εὐρο δ' ἤλθεν ἦν <sup>καλῶς</sup>  
<sup>ποθεῖς</sup>  
οἰκίαν ἄν'οιῖγε, τρόφιμε.

ΜΟΣΧΙΩΝ

δεῖ μ'έν, ὀρθῶς γὰρ λέγεις,  
ἐγὲ δέ<sup>1</sup> παραμυθεῖσθ' ἐκείνην νῦν προσήκει καὶ  
<sup>γελᾶν</sup>  
ἐπὶ θεοῖς ἐχθρῷ πτεροφόρᾳ χιλιάρχῳ;

ΔΑΟΣ

καὶ μάλα.

ΜΟΣΧΙΩΝ

175 εἰσιὼν δέ μοι σύ, Δᾶε, τῶν ὅλων κατάσκοπος  
πραγμάτων γενοῦ· τί ποιεῖ; π'οὔ<sup>1</sup> 'στιν ἡ μήτηρ;  
<sup>ἐμὲ</sup>  
εἰς τὸ προσδοκᾶν ἔχουσι πῶς; τὸ τοιουτὶ μέρος  
οὐκ ἀκριβῶς δεῖ φράσσαι<sup>1</sup> σοι· κομψὸς εἶ.

ΔΑΟΣ

πορεύσομαι.

ΜΟΣΧΙΩΝ

περιπατῶν δὲ προσμ'έν<sup>1</sup>ω σε, <Δᾶε>, πρόσθε τῶν  
θυρῶν.  
[110] 180 ἀλλ' ἔδειξεν μὲν τι τοιοῦθ' ὡς προσῆλ<sup>1</sup>θ'ον ἔσπ'έρας·  
προσδραμόντ' οὐκ ἔφυγεν, ἀλλὰ περιβαλοῦσ'  
ἐπ'έσπα<sup>1</sup>σε.

174 J<sup>2</sup>, quat. y, p. 8.

179 <Δᾶε>, J<sup>2</sup> inserted.

181 ἐπέσπασε, Capps suppl. / ε . . . (.) σε, J<sup>2</sup>. / εἰ . . . <sup>·σ</sup>με } = ἐπ-  
έσχεμε, S<sup>2</sup>.

# THE GIRL WHO GETS HER HAIR CUT SHORT

DAVUS

Good ! But, as the saying goes,  
Now enough of prayers and praying. Here's your  
wished-for girl arrived.  
Straight into the house, young master.

MOSCHION

Right you are. Yes, that's my lay.  
It's my chance now to console her and to mock her  
soldier-man,  
God-detested, feather-crested commandant !

DAVUS

Indeed you may.

MOSCHION

You, there, Davus, go indoors now, be my spy on  
everything.  
Make report: What is she doing? Where's my  
mother? As for me,  
How are they disposed to welcome? In a matter  
such as this  
You've no need of nice instructions, you are clever.

DAVUS

I will go.

MOSCHION

I'll await you, Davus, strolling up and down before  
the door.

[*Exit Davus into the house of Pataecus. Moschion  
soliloquizes.*]

Well, when I approached last evening, this is how  
she then behaved :  
Fled not when I ran to meet her, but embraced  
and held me fast.

## MENANDER

οὐκ ἀηδής, ὡς ἔοικέν, εἰμ' ἰδεῖν οὐδ' ἐντ'υχεῖν,  
οἶομαι, μὰ τὴν Ἀθηνᾶν, ἀλλ' ἐταίραις προσ-  
φίλῃς.

τὴν δ' Ἀδράστειαν μάλιστα νῦν, ἀρέσκοι, προσ-  
κυνῶ.

ΔΑΟΣ

185 Μοσχίων, ἡ μὲν λέλονται καὶ κάθεται.

ΜΟΣΧΙΩΝ

φιλτάτη.

ΔΑΟΣ

ἡ δὲ μήτηρ σου διοικεῖ περιπατοῦσ' οὐκ οἶδ' ὅ τι.  
εὐτρεπὲς δ' ἄριστόν ἐστ'ιν, ἐκ δὲ τῶν προουμένων  
περιμένειν δοκοῦσί μοί σε.

ΜΟΣΧΙΩΝ

καὶ πάλαι μοι συνδοκεῖ.

εἴμ' ἀηδής; ἐῖπα' αὐτ'αῖς συμπ'αρόντα μ' ἐν-  
θάδε;

ΔΑΟΣ

[120] 190 μὰ Δί'α.

ΜΟΣΧΙΩΝ

νῦν τ'οί'νυν λέγ' ἐλθ'ών.

ΔΑΟΣ

ὥς ὁρᾷς, ἀναστρέφω.

184 S<sup>2</sup> suppl. from αρ . . . . . ιο . . . . . ω.

188 Allinson suppl. / καιπαλαιγαρσιι . . . . ., J<sup>2</sup>. / S<sup>2</sup> reads παλαιλιγορ[υ] and suppl. πάλαι δὴ θρύπτομαι.

189 Cairo pap. has οὐκ εἴμ' at beginning. / Capps omits οὐκ and makes interrog. / Wilam., K<sup>2</sup> transpose οὐ to end and give to Davus.

190 μὰ Δία etc., S<sup>2</sup> suppl. from J<sup>2</sup>.

## THE GIRL WHO GETS HER HAIR CUT SHORT

I am not, it seems, unpleasing, when one meets or  
looks at me,  
By Athena, to my thinking I'm a charmer to the girls.  
But I now to Adrasteia<sup>1</sup>—may it please her—make  
my bow.

*(Davus returns from his errand.)*

DAVUS

She is freshly bathed, and seated, Moschion.

MOSCHION

The darling thing!

DAVUS

And your mother walks about there busied with—I  
know not what!

And the luncheon's served and ready, and from what  
is going on,

Seems to me, 'tis you they wait for.

MOSCHION

So I thought long since myself.

Am I then unpleasing? Did you tell them that I'm  
ready here?

DAVUS

No, by Zeus.

MOSCHION

Go now and tell them.

DAVUS (*obeying*)

As you see, I'm off again.

*(Davus re-enters the house.)*

<sup>1</sup> For the Greek formula: "Make obeisance to Adrasteia" (Nemesis), cf. "Knock on wood," the similar superstition surviving in English. cf. *Fragm. No. 321 K.* Adrasteia (the Inescapable) = Nemesis (Retribution).

# MENANDER

## ΜΟΣΧΙΩΝ

ἡ μὲν αἰσχυνεῖτ' ἐπειδὰν εἰσίσωμεν δηλαδὴ  
 παρακαλύψεται τ', ἔθο'ς γὰρ τοῦτο, τὴν δὲ μητέρα  
 εἰσιόντ' εὐθὺς φιληῆσαι δεῖ μ', ἀνακτήσασθ' ὅλως,  
 εἰς τὸ κολακεύειν τρέπεσθαι, ζῆν τε πρὸς ταύτην  
 ἀπλῶς.

195 ὥς γὰρ οἰκείῳ κέχρηται τῷ παρόντι πράγματι.  
 ἀλλὰ τὴν θύραν ψοφεῖ τις ἐξιὼν. τί τοῦτο, παῖ;  
 ὥς ὀκνηρῶς μοι προσέρχει, Δᾶε.

## ΔΑΟΣ

ναὶ μὰ τὸν Δία.

πάνυ γὰρ ἀτόπως. ὥς γὰρ ἐλθὼν εἶπα πρὸς τὴν  
 μητέρα

ὅτι πάρει, “μηθὲν ἔτι τούτων” φησὶ, “τίνος  
 ἀκῆκοεν;

[130] 200 ἡ σὺ λελάληκας πρὸς αὐτὸν ὅτι φοβηθεῖς ἐνθάδε  
 ἑκαταπέφευγ' αὖτ' ἡ πρὸς ἡμᾶς; πάνυ γε μὴ  
 ὦρας σύ γε,

ἤφης, “ἴκοι, ἀλλ' ἐκφθάρηθι καὶ βὰδιζε,  
 παιδίον,

ἐκποδῶν.” ἄκουε τόδ' ἄλλο. πάντ' ἀν' ἡρπαστ'  
 ἐκ μέσου.

οὐ σφόδρ' ἤκ' οὐσεν παρόντα σ' ἡδέως.

191 αἰσχυνεῖτ', S<sup>2</sup>.// At end, J<sup>2</sup>.

θεν

199 μηθὲν, K<sup>2</sup>.//μηκετι, L<sup>2</sup>. // τίνος, S<sup>2</sup>.// πῶς, K<sup>2</sup>.

201 πρὸς ἡμᾶς; πάνυ γε Housm.

202 ἴκοι, from pap. ἴκοιο./ ἴκοι:, S<sup>2</sup>.// ἐκφθάρηθι καὶ, S<sup>2</sup>, K<sup>2</sup>.

203 ἄκουε τόδ' ἄλλο, Allinson suppl./ . . . . . αλλ., J<sup>2</sup>./  
 ἄκουε δὴ νῦν, Capps./ : τί ἐστίν : ἀλλὰ, S<sup>2</sup>.

204 S<sup>2</sup> suppl.

# THE GIRL WHO GETS HER HAIR CUT SHORT

MOSCHION

She'll be shy now when we enter, that, of course, I  
may assume,  
Cover up her face—'tis custom—but I must on  
entering  
Forthwith up and kiss my mother, win her wholly  
to my will,  
Turn to flattery and tell her that for her alone I live.  
For she treats this present business just as if it were  
her own.

Hark ! Again the door is creaking, some one comes.

*(Davus returns, crestfallen.)*

Well, slave, how now ?

How you hesitate, now, Davus, to approach me !

DAVUS

Yes, by Zeus,

It's too queer. Why, when I entered, told your  
mother you're at hand,

Straight she says : "No more of that, sir." Adds :

"From whom, pray, has he heard ?

Is it you who've told your master that, because the  
girl was scared,

Here with us she's taken refuge ? May you not live  
out the year.

Off," says she, "Off to perdition ! Slave, begone,  
away, away !"

Listen now to one thing more, sir : all our scheme  
is ruined quite ;

Far from pleased was she on learning of your  
presence.

# MENANDER

ΜΟΣΧΙΩΝ

μαστιγία,

205 Ἦσὺ δὲ κ'έχρησαι μοι—

ΔΑΟΣ

γέλοιοι· ἢ μὲν οὖν μήτηρ—

ΜΟΣΧΙΩΝ

Ἦρ' ἄγειν ἄκουσαν αὐτὴν ἢ τί πρᾶγμ'; οὐχ  
 ἔνεκ' ἐμοῦ  
 εἶπας ὥς πέπεικας ἐλθεῖν πρὸς μ'.

ΔΑΟΣ

ὥς πέπεικ' ἐλθεῖν ἐκείνην; μὰ τὸν Ἀπόλλω, ἔγὼ δ' εἴρηκά σοι  
 μὲν οὐ.

Ἦ εἰ δοκῶ ψεῦδοις, τρόφιμέ μου, σοῦ καταψεύ-  
 δεσθ' ἔστι,

[140] 210 Ἦ δῆσον.

ΜΟΣΧΙΩΝ

οὐ τὴν μ'ητέρ' αὐτὸς ταῦτα συμπεπικέναι  
 ἄρτίως ἔφησθα, ταύτην ἐνθάδ' ὑποδέξασθ' ἐμοῦ  
 ἔνεκα;

ΔΑΟΣ

τοῦθ', ὁρᾶς, ἔφην. ναί· μνημονεύω.

ΜΟΣΧΙΩΝ

καὶ δοκεῖν

ἔνεκ' ἐμοῦ σοι τοῦτο πράττειν;

205 From . . . . . - / P. Cai, J<sup>2</sup>.

206 Ἦρ', Allinson. // εἰσάγειν ἄκ, Leo (space for only 7 or 8 letters). // ἢ τί, L<sup>2</sup>.

209 S<sup>2</sup> suppl. μου πολυκαταψευδες . . pap.

# THE GIRL WHO GETS HER HAIR CUT SHORT

MOSCHION

Whipping post,  
You have duped me !

DAVUS

Now you're joking—why, your mother—

MOSCHION

What is that?  
Did she take her in unwilling? Or how was it?  
Didn't you say  
You persuaded her to come here for my pleasure?

DAVUS (*as if trying to remember*)

I say that?  
“I persuaded her to come here?” By Apollo, no,  
not I.  
If, young sir, you think I trick you—still am lying—  
bind me fast.

MOSCHION

Didn't you claim just now that you, sir, had my  
mother won to this  
So that here the girl she welcomed, just to please me?

DAVUS (*as if recalling with difficulty*)

So I did.  
There now, see, I said so. Yes, sir, I recall it.

MOSCHION

And you thought  
That on my account she did this?

---

210 *δησων*, S<sup>2</sup> suppl. and continued to Davus; *οὐ την* etc. to Moschion.

211 J<sup>3</sup>, quat. y, p. 9.



# MENANDER

ΔΑΟΣ

οὐκ ἔχω τουτὶ φράσαι

ἀλλ' ἔγωγ' ἔπειθον.

ΜΟΣΧΙΩΝ

εἶεν· δεῦρο δὴ βάδιζε.

ΔΑΟΣ

ποῖ;

ΜΟΣΧΙΩΝ

215 μὴ μακράν. εἴσει—

ΔΑΟΣ

τὸ δεῖνα, Μοσχίων, ἐγὼ τότε—

μικρὸν ἔτι μείνον.

ΜΟΣΧΙΩΝ

978 K

φλυαρεῖς πρὸς με.

ΔΑΟΣ

οὐκ ἔγωγ', ἐὰν ἀκούσης. τυχὸν ἴσως οὐ βούλεται,  
ἡμῶν θ' ἀνείκελ, ἐξ ἐπιδρομῆς ταύθ', ὡς ἔτυχεν, ἀλλ'

ἀξιοῖ

πρὶν συνειδέναί σ', ἀκούσαι τὰ παρὰ σοῦ γε,  
νὴ Δία.

[150] 220 οὐ γὰρ ὥς αὐλητρὶς οὐδ' ὥς πορνίδιον τρισάθλιον  
ἦλθεν.

ΜΟΣΧΙΩΝ

ἐπινῶεῖς λέγειν μοι, Δᾶέ, τι πάλιν.

ΔΑΟΣ

δοκίμασον·

οἶδ' ὅπῃ οἶόν ἐστιν, οἶμαι· καταλέλοιπεν οἰκίαν  
οὐ φλυαρία—μεταστῆν' εἰ σὺ τρεῖς ἢ τέτταρας

215 μ. μακρανείσει: L<sup>2</sup>. / εἴσει to Davus, J<sup>2</sup>, S<sup>2</sup>.

216 J<sup>2</sup>. 218 μανθάνεις, J<sup>2</sup>. 219 πρὶν συνειδέναί, J<sup>2</sup>.

220 Sudh. suppl. 221 J<sup>2</sup> suppl. 222 K<sup>2</sup>.

223 S<sup>2</sup> suppl. from οὐκ φλυαρία. εἰσάστην.

# THE GIRL WHO GETS HER HAIR CUT SHORT

DAVUS

That's a point I can't make clear,  
But, at any rate, I urged her.

MOSCHION (*threateningly*)

Very good. Come here, then.

DAVUS

Where?

MOSCHION (*strikes him*)

Cut it short. I'll make you know it.

DAVUS

What the mischief, Moschion,  
I then—wait yet, just a minute—

MOSCHION

Now you'd play the fool to me.

DAVUS

By Asclepius, I do not, if you'll listen. She, perhaps,  
Won't give in, you understand me, offhand, at the  
first assault,  
But demands, before agreement, she should hear your  
side, by Zeus.  
For she comes as no mere flute-girl nor degraded  
courtesan—

MOSCHION

Davus, now you are inventing further twaddle all for  
me.

DAVUS

Test it. I see through this business, as I think. For  
good and all  
She has left her house—no fooling. Three days'  
space at most, or four,

## MENANDER

ἡμερας βούλει, προσέξει σοί τις· ἀνεκοινοῦτό μοι  
225 ἔτοῦτ'· ἀκούσαι γάρ σε δεῖ νῦν.

ΜΟΣΧΙΩΝ

ποῦ σε δήσας καταλίπω,<sup>1</sup>  
Δᾶε; περιπατεῖν ποεῖς με περίπαττον πολύν τινα.  
ἀρτίως μὲν οὐκ ἄλ' ἠθὲς πρὸς μ' εἰς λελάτληκας  
πάλιν.

ΔΑΟΣ

οὐκ ἔῃς φρονεῖν μ' ἀθρογύβως. μεταβαλοῦ τρό-  
πον τινὰ  
κοσμίως τ' εἴσω πάρ' ἔλθε.

ΜΟΣΧΙΩΝ

σ' ἵτ' ἀγοράσει;

ΔΑΟΣ

καὶ μάλα·

[160] 230 ἐφόδι' οὐχ ὁρᾷς μ' ἔχοντα;

ΜΟΣΧΙΩΝ

π' αὖτε, π' ἀρ' αἶνε, παιδίον.

ΔΑΟΣ

εἰσιὼν <δὲ> κᾶν<sup>1</sup> τι τούτων συνδιορθώσεις.

ΜΟΣΧΙΩΝ

ἐκ' ὧν<sup>1</sup>

ὁμολογῶ νικᾶν σε.

224 L<sup>3</sup>.

225 L. // σε δεῖ, Leo.

229 Capps.

230 J<sup>2</sup> suppl.

231 εἰσιὼν <δὲ> κᾶν τι for δ' εἰσιωνκα . . τι, L<sup>3</sup>. // ἐκ' ὧν, J<sup>2</sup>.

## THE GIRL WHO GETS HER HAIR CUT SHORT

If to stay your suit you're willing, someone then will  
pay you heed.

This she let me know. Yes, surely, now 'tis time  
for you to hear.

MOSCHION (*half persuaded*)

Where meanwhile am I to leave you, Davus, safe in  
fettters bound?

You would send me off a-strolling on a pretty lengthy  
stroll.

Just now you've been babbling to me one more tale  
that is not true—

DAVUS

You won't let me plan unruffled. Change your  
tactics in a way:

Into the house go now discreetly.

MOSCHION

You'll procure us food?

DAVUS

Of course.

I have ways and means, you see it?

MOSCHION

Stop your chatter, slave, lead on.

DAVUS

Yes, you too go in and help me straighten out a thing  
or two.

MOSCHION

I give in; I do it gladly.

(*Exit Moschion into the house. Davus lingers outside.*)

## MENANDER

ΔΑΟΣ

μικροῦ, Ἡράκλεις, καὶ νῦν δ'  
αὐός εἰμ'. οὐκ ἔστι γὰρ ταῦθ', ὥς τότε ᾤ-  
 εὔκρι<sup>ν</sup>ῃ<sup>1</sup>.

SCENE. ΔΑΟΣ, ΣΩΣΙΑΣ

ΣΩΣΙΑΣ

235 πάλιν πέπομφε τὴν χλαμύδα φέροντά με  
 καὶ τὴν σπάθην, ἵν' ἰδῶ τί ποιεῖ καὶ λέγω  
 ἔλθων. ἀκαρὲς δέω δὲ φάσκειν καταλαβεῖν  
 τὸν μοιχὸν ἔνδον, ἵν' ἀναπηδήσας τρέχῃ,  
 εἰ μὴ γε παντάπασιν αὐτὸν ἡλέουν,  
 κακοδαίμον' οὕτω δεῖσπ'ότην. οὐδ' ἐνύπν'ιον.<sup>1</sup>  
 [170] 240 ἰδὼν γὰρ οἶδ'. ὦ τῆς π'ικρᾶ<sup>1</sup>ς ἐπιδημίας.

ΔΑΟΣ

740 Κ ὁ ξένος ἀφίικται· χαλεπὰ ταῦτα παντελ<sup>1</sup>ῳς<sup>1</sup>  
 τὰ πράγματ' ἐστί, νῆ τὸν Ἀπόλλω, ταῦτα ἴδῃ<sup>1</sup>  
 καὶ τὸ κεφάλαιον οὐδέπω λογίζομαι,  
 τὸν δεσπότην, ἂν ἐξ ἀγροῦ θᾶπτον π'άλιν<sup>1</sup>  
 245 ἔλθῃ, ταραχὴν οἶαν ποήσει παραφ'ανείς.<sup>1</sup>

SCENE. ΔΑΟΣ, ΣΩΣΙΑΣ, (ΔΩΡΙΣ)

ΣΩΣΙΑΣ

ὑμεῖς δ' ἀφήκαθ', ἱερόσυλα θηρία,  
 ἄφῃ<sup>1</sup>κατ' ἔξω τῆς θύρας;

232 νῦν δέει, Schmidt.

233 εὔκρινῃ, L<sup>2</sup>.

236 ἀκαρὲς, L<sup>2</sup>.

239 δεσπότην, Headlam.

240 πικρᾶς, Croenert, Headlam.

242 ταῦτα, L<sup>2</sup>. // δῆ, S<sup>2</sup>.

243 Sch. Ar. Pl. 35.

246 ff. sc. In margin, at 246, Σωσ', J<sup>2</sup> / .σ, L<sup>2</sup>, // at  
 Σωσ', J<sup>2</sup> / Δα, L<sup>2</sup>, // at 257, [Δ]ω, S<sup>2</sup>. // K<sup>2</sup>, S<sup>2</sup> give pa-  
 Davus to θυρωρός.

# THE GIRL WHO GETS HER HAIR CUT SHORT

DAVUS

Close shave that, good Heracles !  
Now with terror I am shrivelled. Not so easy as  
I thought !

*(Sosias arrives from the country in time to catch sight of Moschion as he enters the house. Sosias is accompanied by a couple of targeteers—his "army." He stations his forces in front of the house of Pataecus. He does not see Davus, who stands at one side.)*

SCENE. SOSIAS, DAVUS (*in concealment*)

SOSIAS

Again I'm on a mission ; bringing cloak and sword.  
I'm told to reconnoitre ; then to make report  
Of what she's doing, and I'm just upon the verge  
Of telling how I caught the lover here within  
That he may leap up and come running. That I'd do  
Did I not feel that he's so very pitiful,  
My master, luckless that he is. It is no dream,  
For I believe my eyes. A bitter coming home !  
*(Sosias enters Polemon's house to deposit cloak and sword.)*

DAVUS (*in concealment*)

The hireling has arrived. A sorry state of things  
Is this, yes, by Apollo absolutely so.  
Not even yet I reckon in what's chief of all :  
If from the country soon his master comes again ;  
How great confusion he will cause when he turns up.

SCENE. SOSIAS, DAVUS (*in concealment*),<sup>1</sup>  
DORIS (*appears later*)

SOSIAS

*(Re-enters from the house, berating the house-slaves.)*  
You let her out, you sacrilegious animals,  
You let her out the door ?

<sup>1</sup> Some editors here assign the parts of Davus to a Door-tender.

# MENANDER

ΔΑΟΣ

ἀναστρέφει  
ἄνθρωπος ὀργιζόμενος· ὑπαποστήσομαι.

ΣΩΣΙΑΣ

ἦδ' ὥχθε' ὡς τὸν γείτον' εὐθὺς δηλαδή,  
180] 250 τὸν μοιχόν, οἰμῶζειν φράσας' ἡμῖν μακρὰ  
καὶ μεγάλα.

ΔΑΟΣ

μάντιν ὁ στρατιώτης δοκιμάσει  
τοῦτον· ἐπιτυγχάνει τι.

ΣΩΣΙΑΣ

κόψω τὴν θύραν.

ΔΑΟΣ

ἄνθρωπε κακόδαιμον, τί βούλει; ποῖ φέρει;

ΣΩΣΙΑΣ

ἐντεῦθεν εἶ;

ΔΑΟΣ

τυχόν· ἀλλὰ τί πολυπραγμὸν εἶ;

ΣΩΣΙΑΣ

255 ἀπονενόησθε; πρὸς θεῶν, ἔλ' ἐυθ' ἐρ' ἀν  
ἔχειν γυναῖκα πρὸς βίαν τ' οὐ κυρτίου  
τολμᾶτε κατακλείσαντες;

247 ἀναστρέφει, S<sup>2</sup> from : . (.) ιασ . . εφ . . , J<sup>2</sup>.

248 Schmidt, S<sup>2</sup>, J<sup>2</sup> suppl.

250 J<sup>4</sup>, quat. y, p. 10.

251 J<sup>2</sup> suppl. from \ ^ | . . . . . // Σωσ' in r. margin.

# THE GIRL WHO GETS HER HAIR CUT SHORT

DAVUS (*aside*)

The fellow's coming back  
Again enraged ; I'll stand off here a little—so.

SOSIAS

She's gone off straight, of course she has, to him next  
door—

The lover—bidding us a mighty big and long  
“ Go hang ! ”

DAVUS (*aside*)

The soldier in this fellow will approve  
A prophet. Yes, he hits the mark.

SOSIAS

(*going up to the door of Myrrhina's house*)

I'll rap the door.

DAVUS (*coming out of concealment*)

Misguided fellow, what d'ye want? Where are you  
bound?

SOSIAS

Are you from here?

DAVUS

Perhaps. But why thrust your nose in?

SOSIAS

Have you clean lost your senses? By the gods, you  
dare

To keep a free-born lady from her rightful lord  
By force imprisoned here?

---

253 To Davus, Allinson. / To *Θυρωρός*, J<sup>2</sup>, S<sup>2</sup>. // *ποῖ φέρει* ; J<sup>2</sup>.

254 J<sup>2</sup> suppl.

255 To Sosias, J<sup>2</sup>, S<sup>2</sup>.



# MENANDER

ΔΩΡΙΣ

ὥς ποῖνηρὸς εἶ  
καὶ συκοφάντης ὅσπερ ἔξω περιπολεῖς.

ΣΩΣΙΑΣ

[190] 260 πότερα νομίζετ' οὐκ ἔχειν ἡμᾶς χολήν,  
οὐδ' ἄνδρας εἶναι;

ΔΑΟΣ

μὴ μὰ Δία, τετρωτόβόλους.  
ὅταν δ' ὁ τετράδραχμος τοιούτους λαμβάνῃ  
ἢ ῥαδίως μαχούμεθ' ὑμῖν.

ΣΩΣΙΑΣ

Ἡράκλειος.  
πράγματος ἀσελγοῦς· ὁμολογεῖτε δ', εἰπέ μοι,  
ἔχειν;—

ΔΑΟΣ

ἄπελθ', ἄνθρωπ' . . ἀριων· οἷχετ' αἶ  
265 αὕτη.

ΣΩΣΙΑΣ

σ' ἐκάλ' ἔσα μάρτυν· ὠμολογεῖτ' ἔχειν.

ΔΑΟΣ

οὐκ εἵχομεν οὔποτ' ἐνδον· ὀψομαί τινας—

257 ποῖνηρὸς εἶ, S<sup>2</sup> suppl.// In right margin . ω' with room for one letter only preceding; therefore to Doris, S<sup>2</sup>.

258 Allinson suppl./ Ο C Γ C . . Ξ Ω . . Ι . . . . ., J<sup>2</sup>.  
δοστις αὐτὴν αἰτιᾷ, S<sup>2</sup>. / οστις . . σ . ., L<sup>2</sup>.

260 μὴ μὰ, corr. in pap. from μαμα, L<sup>2</sup>.

261 δ' ὁ τετράδραχμος, Capps. / δε τετραδραχμοις, L<sup>2</sup>. / ι in οἷς appears to be deleted, J<sup>2</sup>. / τετραδράχμους, L<sup>2</sup>, S<sup>2</sup>.

262 J<sup>2</sup>. 263 ἀσελγοῦς, J<sup>2</sup>.// Remainder S<sup>2</sup> suppl.

264 ἔχειν, S<sup>2</sup>, who continues whole line to Sosias.// : ἄπελθ' ἄνθρωπ' . . ἀριων, J<sup>2</sup>.// ὁν ἀρίων ?? Allinson.

# THE GIRL WHO GETS HER HAIR CUT SHORT

DORIS (*comes to the door*)

How meddlesome you are!  
Blackmailer you, who roam around outside our door.

SOSIAS

Think you we have no bile and are not even men?

DAVUS

What? Men? Now God forbid. Four-obol<sup>1</sup> raw recruits!

When your four-drachma<sup>1</sup> leader gets the likes o' you  
Right readily we'll fight you.

SOSIAS

Nay, good Heracles!  
What utter wantonness! But tell me: you admit  
You have her?<sup>2</sup>

DAVUS

Sir, be off!—[What donkeys!]<sup>3</sup>—She is gone.

SOSIAS

Ah so! Now you I call to witness that you owned  
You *had* her.

DAVUS

No, we hadn't. Never! Some I'll see—

<sup>1</sup> For modern equivalents of Greek coinage, see note, p. 18.

<sup>2</sup> Conjectural, as are several parts of lines 263–267. See text.

<sup>3</sup> Conjectural.

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265 Allinson ?? suppl. from . . . . ισε . . λ . . (μ) αρι . . . .  
Λ Α Γ Γ Ι Τ' ἔχειν, J<sup>2</sup> (εσα is one too long). / μάρτυν ἄν  
λέγοιτ', or μαρτύριον λέγει τ', J<sup>2</sup> conject. / μάρτυς ὧν λέγει τ', S<sup>2</sup>.

266 Allinson conject. from (a) οὐχ(κ)ιι (circa 10 letters)  
— ἐνι . . . ιψομαι, J<sup>2</sup>, and (b) οὐχ(κ)ιιι (circa 7) 'ἐνι . . . ψ . . . μαι,  
S<sup>2</sup>, and (c) οὐκ ἔχομεν οὐποτ'<sup>1</sup> ἐνδον ἥσθημαι, K<sup>2</sup> suppl.  
(λήψομαι is more likely than ὀψομαι). // τινας: and paragraphus,  
L<sup>2</sup>. / K<sup>2</sup> continues ὑμῶν to Davus.

# MENANDER

ΣΩΣΙΑΣ

ὕμῶν φθαρέντας; πρὸς τίν' οἶεσθ', εἰπέ μοι,  
παίζειν; τίς ὁ λήρος; κατὰ κράτος τὸ δυστυχὲς  
οἰκίδιον τοῦτ' αὐτίκ' ἐξαιρήσομεν.

[200] 270 ὄπλιζε τὸν μοιχόν.

ΔΑΟΣ

πονηράν, ἄθλιε,  
ὥσπερ παρ' ἡμῖν οὔσαν ἐπιμένεις πάλαι;

ΣΩΣΙΑΣ

οἱ παῖδες οἱ τὰ πελτί' ἔχουσιν πρὶν πτύσαι  
διαρπάσσονται πάντα, καὶ “τετρωβόλους”  
καλῆς.

ΔΑΟΣ

ἐπαιζον· σκατοφάγος γὰρ εἶ.

ΣΩΣΙΑΣ

πόλιν

275 οἰκοῦντες—

ΔΑΟΣ

ἀλλ' οὐκ ἔχομεν.

ΣΩΣΙΑΣ

αἰβόῳ, λήψομαι

σαρίσαν—

ΔΑΟΣ

ἄπαγ' ἐς κόρακας, ὥς εἴσειμ' ἐγώ,  
ἕως ἔοικας σκλήρως οὕτως.

267 Suppl. and gives to Sosias, Allinson.

268 Leo suppl.

271 K<sup>2</sup>, J<sup>2</sup>.

272 πελτί' ἔχου . . ., L<sup>2</sup>.

274 γαρει : L<sup>2</sup>,

275 αἰβοῦ, J<sup>2</sup>, S<sup>2</sup>, / εἰσοι, L<sup>2</sup>.

## THE GIRL WHO GETS HER HAIR CUT SHORT

SOSIAS (*interrupting*)

Yes, some of *you* destroyed ! But tell me now, with  
whom

D'ye think to have your jest ? What nonsense this ?

By force

This luckless shanty we shall take by storm forthwith.  
Go now and arm the lover.

DAVUS

Have you all this time  
Been waiting, wretch, for this poor girl as though  
with us ?

SOSIAS

These boys of mine, targe-bearers, everything will  
sack

Ere you can spit, although "four-obols" is the name  
You give us.

DAVUS

Joking that ; "dung-eater" suits you best !

SOSIAS

We city-dwelling folk—

DAVUS (*interrupting*)

We haven't her.

SOSIAS

Oh ! Bosh !

I'll take a pike to you.

DAVUS

Go feed the crows ! Nay, I'll

Go in, since you seem such a rough.

(*Davus goes in. Doris comes forward.*)

---

276 σάρισαν : L<sup>2</sup>.// ὥς, K<sup>2</sup>./ ἀλλ', S<sup>2</sup>.

277 σκ'ληρὸς οὐτῶ'ς, K<sup>2</sup>./ ἀπ'ονοεῖσθαι, S<sup>2</sup>.

# MENANDER

ΔΩΡΙΣ

Ἰωσία.

ΣΩΣΙΑΣ

Ἰσὺν μὲν εἰ πρόσκει μ'οι, Δωρί, μέγα τί σοι κακὸν  
δῶσω. σὺ τούτων γέγονας αἰτιωτάτη.

ΔΩΡΙΣ

[210] 280 οὕτως ὄναιο, λέγ' ὅτι πρὸς γυναῖκά ποι  
δείσασα καταπέφευγε.

ΣΩΣΙΑΣ

“ πρὸς γυναῖκά ποι  
δείσασα;”

ΔΩΡΙΣ

καὶ γὰρ οἷχεθ' ὥς τὴν Μυρρίνην.  
τὴν γείτον' οὕτως μοι γένοιθ' ἂ βούλομαι.

ΣΩΣΙΑΣ

ὅρα' ἔν' οἷχεθ', οὐ τὸ μέλημ' ἔστ', ἐνθάδε—

ΔΩΡΙΣ

285 τί μήν; τί δ' ἄλλο νῦν σὺ βούλει, Σωσία;  
ἄπαγγε σ' αὐτόν, ἄπαγγ' . . . . . ευδηλ . . .

(*Lacuna, circa 57 verses, to Leipzig<sup>1</sup>.*)

277 : Σωσία, J<sup>2</sup>. 278 S<sup>1</sup> suppl.

279 δῶσω, Arnim.// Lef. suppl.

280 Suppl. Housman. 283 βούλομαι : L<sup>2</sup>.

284 S<sup>2</sup>, J<sup>2</sup> suppl. from / . . . . . σιν'.

285 τί μήν; Capps suppl.//τί δ' ἄλλο νῦν, Allinson.//Σωσία; J<sup>1</sup>.

286 Suppl. S<sup>2</sup>, J<sup>2</sup> (but S<sup>2</sup> has ἀναγε and σ' αὐτήν. / Allinson conject. σ' αὐτόν and continues to Doris).// ευδηλ'ος εἶ, Körte.

# THE GIRL WHO GETS HER HAIR CUT SHORT

DORIS

Hist! Sosias!

SOSIAS

If you come near me, Doris, I will pay you out,  
Yes, thoroughly. You've been the most to blame  
for this.

DORIS

Now as you hope for safety, say that she in fear  
Has run off somewhere to a woman.

SOSIAS

“She in fear—  
Off somewhere to a woman?”

DORIS

Yes, to Myrrhina,  
Next door, she's gone. Else may no wish of mine  
come true.

SOSIAS (*tragically*)

You see where she has gone! Gone to her darling,  
here!

DORIS

Of course. What else now do you ask for, Sosias?  
(*Impatiently, to Sosias*)

Be off! Be off with you! . . . . .

(*Lacuna of about 57 verses to the first Leipzig fragment.*)

*In this interval Polemon, repentant of his own conduct and eager for Glycera's return, whether by force or persuasion, has been in consultation with Pataecus. As Polemon and Sosias are conferring they are joined by Pataecus. Abrotonon also appears. Perhaps the wily Davus may have secured her to divert Sosias and his men by liberal potations.*

## MENANDER

SCENE. ΠΟΛΕΜΩΝ, ΣΩΣΙΑΣ, ΠΑΤΑΙΚΟΣ,  
ΑΒΡΟΤΟΝΟΝ

. . . . .

ΣΩΣΙΑΣ

Ἔκ' εἶθεν ἦκει χρήματ' εἰληφώς· ἐμοὶ  
345 πίστευε· προδίδωσίν σε καὶ τὸ στρατὸν ἵπεδον.

ΠΑΤΑΙΚΟΣ

κάθευδ' ἀπελθών, ὦ μακάριε, τὰς μάχας  
ταύτας ἐάσας. οὐχ ὑγιαίνεις—σοὶ λαλῶ—  
ἦττον· μεθύεις γάρ.

ΣΩΣΙΑΣ

ἦττον; ὃς πέπωκ' ἴσως  
κοτύλην, προειδὼς πάντα ταῦθ', ὁ δυστυχής,  
350 τηρῶν τ' ἐμαυτὸν εἰς τὸ μέλλον;

ΠΟΛΕΜΩΝ

εὖ λέγεις.  
Ἦπερ ἴσθητί μοι.

ΣΩΣΙΑΣ

τί δ' ἐστὶν ὃ κελεύεις ἐμοί;

ΠΟΛΕΜΩΝ

ὀρθῶς ἐρωτᾷς· νῦν ἐγὼ δὴ σοί γ' ἐρῶ.

344–356 Leipzig MS. alone. Begins 344.

# THE GIRL WHO GETS HER HAIR CUT SHORT

SCENE. POLEMON, SOSIAS *with his men*,  
PATAECUS, ABROTONON<sup>1</sup>

*Pataecus is a friend of both parties and is convinced that the quarrel is due to a misunderstanding, not to disloyalty on the part of Glycera. He has understood from the women that Glycera has fled because of Polemon's treatment of her (v. 369). He advises Polemon to abandon hostile measures and to try to win Glycera back by gentler means.*

. . . . .

SOSIAS (*to Polemon*)

He comes from yonder, having just received some cash.

Believe me, he betrays the army and yourself.

PATAECUS (*to Sosias*)

Be off and sleep, you fool, drop all this fighting, do.  
Your health's not good—yes, you I mean—you're not so well,

Nay, less; for you are drunk!

SOSIAS (*indignantly*)

What, "less"? When I have drunk  
Perhaps a gill or two—no more—foresaw all this  
And saved myself for future need, poor me?

POLEMON

(*recognizing that Sosias is drunk, to Pataecus aside*)

You're right.

(*To Sosias.*)

Give in to me.

SOSIAS (*submissively*)

What is it you're commanding me?

POLEMON

Ah, that's the way to ask me. Now I'll speak to you.

<sup>1</sup> Note that four actors are present at once in this scene.



# MENANDER

ΣΩΣΙΑΣ

Αβρότονον, ἐπισήμηνον.

ΠΑΤΑΙΚΟΣ

εἴσω τουτονὶ  
πρῶτον ἀπόπεμψον τοὺς τε παῖδας οὗς ἄγει.

ΣΩΣΙΑΣ

355 κακῶς διοικεῖς τὸν πόλεμον. διαλύεται,  
δέον λαβεῖν κατὰ κράτος.

ΠΟΛΕΜΩΝ

οὐτοσί με γὰρ  
ὁ Πάταικος ἐξόλλυσιν;

ΣΩΣΙΑΣ

οὐκ ἔσθ' ἡγεμών.

ΑΒΡΟΤΟΝΟΝ

πρὸς τῶν θεῶν, ἄνθρωπ', ἄπελθ'.

ΣΩΣΙΑΣ

ἀπέρχομαι.

ΠΟΛΕΜΩΝ

[220] 360 ὥμην σε ποιήσιν τι· καὶ γάρ, Ἀβρότονον,  
ἔχεις τι πρὸς πολιορκίαν σὺ χρήσιμον,  
δύνασαί τ' ἀναβαίνειν, περικαθῆσθαι,—ποῖ στρέ-  
φει,  
λαικάστρι'; ἡσχύνθης; μέλει τούτων τί σοι;

357 E<sup>3</sup>, quat. y, p. 13 = Lp. να, 14. Leipzig MS. here overlaps Cairo E<sup>3</sup>.

358 ἀπέρχομαι: L<sup>2</sup>.

# THE GIRL WHO GETS HER HAIR CUT SHORT

SOSIAS (*striving to save his importance*)

Abrotonon, you give the signal.

PATAECUS (*to Polemon*)

First send off  
Indoors this fellow and the crew that follows him.

SOSIAS (*to Pataecus*)

You run the war but ill.

(*To Polemon.*) Disbanding is his way,  
When capturing by force is called for.

POLEMON

What? 'Tis he,  
Pataecus, ruins me? •

SOSIAS (*grumbling*)

Well, he's no captain, no.

ABROTONON (*trying to coax him away*)

Now come, sir, by the gods, be off.

SOSIAS (*with dignity*)

I will withdraw.

[*Exit Sosias into the house, followed by his army.*]

POLEMON<sup>1</sup>

I thought you'd manage something. Yes, Abrotonon,  
You've qualities quite useful in a siege. You've skill  
In boarding, or in close investment—Going, you?  
Where now, you strumpet? You ashamed? Mind  
aught of this?

(*Abrotonon, offended, departs.*)

<sup>1</sup> Except for indicated change of speaker the following lines, 359–362, would better suit Sosias.

# MENANDER

SCENE. ΠΟΛΕΜΩΝ, ΠΑΤΑΙΚΟΣ

ΠΑΤΑΙΚΟΣ

εἰ μὲν τι τοιοῦτ' ἦν, Πολέμων, οἶόν φατε  
ὑμεῖς, τὸ γεγονός, καὶ γαμετὴν γυναῖκά σου—

ΠΟΛΕΜΩΝ

365 οἶον λέγεις, Πάταικε. διαφέρει δὲ τί;  
ἐγὼ γαμετὴν νενόμικα ταύτην.

ΠΑΤΑΙΚΟΣ

μὴ βόα.

τίς ἐσθ' ὁ δούς;

ΠΟΛΕΜΩΝ

ἐμοὶ τίς; αὕτη.

ΠΑΤΑΙΚΟΣ

πανυ καλῶς.

ἤρεσκες αὐτῇ τυχὸν ἴσως, νῦν δ' οὐκέτι,  
ἀπελήλυθ' ἐν δ' οὐ κατὰ τρόπον σου χρωμένου  
[230] 370 αὕτη.

ΠΟΛΕΜΩΝ

τί φῆς; οὐ κατὰ τρόπον; τουτί με τῶν  
πάντων λελύπηκας μάλιστ' εἰπών.

ΠΑΤΑΙΚΟΣ

ἐρεῖς,

τοῦτ' οἶδ' ἀκριβῶς, ὥς δ' μὲν νυνὶ ποεῖς  
ἀπόπληκτόν ἐστι. ποῖ φέρει γάρ, ἢ τίνα  
ἄξων; ἐαυτῆς ἐστ' ἐκείνη κυρία.  
375 λοιπὸν τὸ πείθειν τῷ κακῶς διακειμένῳ  
ἐρῶντί τ' ἐστίν.

365 L<sup>2</sup>.// : διαφέρει δὲ τί : S<sup>2</sup> to Pat. from Leipz.

367 αὕτη, edd. / αὔτη, L<sup>2</sup>.

372 ὥς δ, Wilam. / ὥστε, Leipz. and L<sup>2</sup>.

373 Leipz. / : ποῦ φέρει γάρ : and paragraphus, L<sup>2</sup>.

374 Lp. νβ = E<sup>3</sup>, l. 18.

# THE GIRL WHO GETS HER HAIR CUT SHORT

SCENE. POLEMON, PATAECUS

PATAECUS

If this that has befallen were of some such sort  
As, Polemon, you say; if you a wedded wife—

POLEMON (*excitedly*)

Now how you talk, Pataecus! But what matters it?  
I've held her as my wedded wife.

PATAECUS

Don't bawl, don't bawl!  
And who gave her away?

POLEMON

To me? She gave herself.

PATAECUS

All right. Perhaps you pleased her then, but now,  
no more.  
And she has gone for good because you treated her  
In ways unseemly.

POLEMON

What? "Unseemly?" This your word  
Beyond all else has cut me deep.

PATAECUS

You will admit—  
(Of this I'm certain)—that what you are doing now  
Is crazy. Where, for instance, are you rushing? Or  
To capture whom? For she is mistress of herself.  
There's one course left, persuasion for the wretched  
man,  
The lover.

## MENANDER

ΠΟΛΕΜΩΝ

ὁ δὲ διεφθαρκῶς ἐμοῦ  
ἄποντος αὐτὴν οὐκ ἀδικεῖ μ';

ΠΑΤΑΙΚΟΣ

ὥστ' ἐγκαλεῖν  
ἀδικεῖ σ' ἐκεῖνος, ἂν ποτ' ἔλθῃς εἰς λόγους·  
εἰ δ' ἐκβιάσει, δίκην ὀφλήσεις· οὐκ ἔχει  
[240] 380 τιμωρίαν γὰρ τὰ δίκημ', ἔγκλημα δέ.

ΠΟΛΕΜΩΝ

οὐδ' ἄρα νῦν—;

ΠΑΤΑΙΚΟΣ

οὐδ' ἄρα νῦν.

ΠΟΛΕΜΩΝ

οὐκ οἶδ' ὅ τι  
λέγω, μὰ τὴν Δήμητρα, πλὴν ἀπάγξομαι.  
Γλυκέρα με καταλέλοιπε, καταλέλοιπέ με  
Γλυκέρα, Πάταικ'. ἀλλ' εἴπερ οὕτω σοι δοκεῖ  
385 πράττειν,—συνήθης ἦσθα γὰρ καὶ πολλάκις  
λελάληκας αὐτῇ,—πρότερον ἐλθὼν διαλέγου·  
πρέσβευσον, ἰκετεύω σε.

ΠΑΤΑΙΚΟΣ

τοῦτό μοι δοκεῖ,

ὁρᾶς, ποεῖν.

ΠΟΛΕΜΩΝ

δύνασαι δὲ δήπουθεν λέγειν,

Πάταικε;

ΠΑΤΑΙΚΟΣ

μετρίως.

387 Πατ/ in r. margin.

388 Πολ/ in r. margin.

## THE GIRL WHO GETS HER HAIR CUT SHORT

POLEMON

Well, but he that has corrupted her  
When I was absent? He, you'll own, does wrong to  
me.

PATAECUS

He wrongs you, yes, enough for you to lodge com-  
plaint

If ever you shall come to argument. But if  
You kidnap her by force, they'll have the law of you.  
This wrong calls not for private vengeance but com-  
plaint.

POLEMON

Not now, then—?

PATAECUS

No, not even now.

POLEMON

Then what to say  
I know not, by Demeter, save I'm like to choke.  
My Glycera has gone and left me! Left me, gone!  
My Glycera, Pataecus! Nay, if so you think  
It's best—for you are well acquainted and with her  
You've often chatted—you go first and have a talk,  
Be my ambassador, I pray you.

PATAECUS (*about to go*)

I agree,

You see, to that.

POLEMON (*detains him*)

You're good at speaking, I presume,  
Pataecus?

PATAECUS

Pretty fair.

## MENANDER

ΠΟΛΕΜΩΝ

ἀλλὰ μήν, Πάταικε, δεῖ.

[250] 390 αὕτη 'στὶν ἡ σωτηρία τοῦ πράγματος.  
ἐγὼ γὰρ εἴ τι πώποτ' ἠδίκηχ' ὅλως—  
εἰ μὴ διατελῶ πάντα φιλοτιμούμενος—  
τὸν κόσμον αὐτῆς εἰ θεωρήσῃς—

ΠΑΤΑΙΚΟΣ

καλῶς

ἔχει.

ΠΟΛΕΜΩΝ

θεώρησον, Πάταικε, πρὸς θεῶν.  
395 μᾶλλον μ' ἐλεήσεις.

ΠΑΤΑΙΚΟΣ

ὦ Πόσειδοῦν.

ΠΟΛΕΜΩΝ

ἐνδύμαθ' οἷ', οἷα δὲ φαίνεθ' ἡνίκ' ἂν  
λάβῃ τι τούτων· οὐ γὰρ ἐοράκεις ἴσως.

ΠΑΤΑΙΚΟΣ

ἔγωγε.

ΠΟΛΕΜΩΝ

καὶ γὰρ τὸ μέγεθος δήπουθεν ἦν  
ἄξιον ἰδεῖν. ἀλλὰ τί φέρω νῦν εἰς μέσον  
[260] 400 τὸ μέγεθος, ἐμβρόντητος, ὑπὲρ ἄλλων λαλῶν;

ΠΑΤΑΙΚΟΣ

μὰ τὸν Δί', οὐδέν.

392 E<sup>4</sup>, quat. y, p. 14.

398 Πατ/ in l. margin.

# THE GIRL WHO GETS HER HAIR CUT SHORT

POLEMON

Indeed there's need of it,  
Pataecus ; nay, my whole salvation hangs on this.  
For if I've ever done her wrong in any way—  
If I don't always care for her devotedly—  
If you'd but look upon her finery—

*(Motions toward his house, inviting Pataecus in.)*

PATAECUS *(soothingly)*

Oh, that's

All right.

POLEMON

Just take a look, Pataecus, by the gods !  
You'll pity me the more.

PATAECUS *(aside)*

Poseidon !

POLEMON

Here ! come here !  
What dresses ! What an air she has when she's  
dressed up  
In this or that ! Nay, come. You never saw,  
perhaps.

PATAECUS

O yes, I have.

POLEMON

Why, just their grandeur, I may say,  
Were worth a look. But why drag in this "grandeur"  
now,  
Crazed that I am, to chatter thus beside the point ?

PATAECUS *(reassuringly)*

Oh, not at all, by Zeus.



## MENANDER

ΠΟΛΕΜΩΝ

οὐ γάρ; ἀλλὰ δεῖ γέ σε  
ἰδεῖν· βάδιζε δεῦρο.

ΠΑΤΑΙΚΟΣ

πάραγ'.

ΠΟΛΕΜΩΝ

εἰσέρχομαι.

## ACT IV

SCENE. ΜΟΣΧΙΩΝ

ΜΟΣΧΙΩΝ

οὐκ εἰσφθερεῖσθε θᾶπτον ὑμεῖς ἐκποδών;

λόγχας ἔχοντες ἐκπεπηδήκασί μοι.

405 οὐκ ἂν δύναιντο δ' ἐξελεῖν νεοττιὰν

χελιδόνων, οἷοι πάρεισ', οἱ βάσκανοι.

“ ἀλλὰ ξένους,” φήs, “ εἶχον.” εἰσὶ δ' οἱ ξένοι

οἱ περιβόητοι—Σωσίας εἰς οὐτοσί.—

401 ἀλλ'ὰ δ'εἶ γέ σε, Leipz. / ἀλλὰ δεῖ Πάταικέ σε, L<sup>2</sup>.

402 : παραγ' : εισερχομαι : L<sup>2</sup>.

404 End of Lp. νβ.

# THE GIRL WHO GETS HER HAIR CUT SHORT

POLEMON (*pressing him on to the house*)

You think not? But at least  
You'll have to see them. Step this way.

PATAECUS

You first.

POLEMON

I go.

[*Polemon leads the way into his house, Pataecus following. Moschion appears at the door of the house of Pataecus. He looks about anxiously for the enemy. When he sees Polemon entering the other house with Pataecus, and none of the "army" present, he comes out of the house reassured.*]

## ACT IV

### SCENE. MOSCHION

MOSCHION (*to Polemon and Pataecus as they disappear in the other house*)

In with you. Curse you! Quick—and rid me of  
your sight!

With lances forth they sprang at me—

(*looking about him*) but could not take

By storm a swallow's nest, this army, scurvy knaves!  
"Now they had mercenary troops," you say. But  
these,

The troops much talked of, are—

(*catching sight of Sosias lying drunk by the door*)

this Sosias alone!

## MENANDER

872 K πολλῶν γεγονότων ἀθλίων κατὰ τὸν χρόνον  
 [270] 410 τὸν νῦν,—φορὰ γὰρ γέγονε τούτου νῦν καλὴ  
 ἐν ἅπασι τοῖς Ἑλλησι δι' ὃ τι δὴ ποτε—  
 οὐδένα νομίζω τῶν τοσούτων ἀθλιον  
 ἄνθρωπον οὕτως ὥς ἐμαυτὸν ζῆν ἐγώ.  
 ὥς γὰρ τάχιστ' εἰσῆλθον, οὐδὲν ὦν ἀεὶ  
 415 εἴωθ' ἐποίουν, οὐδὲ πρὸς τὴν μητέρα  
 εἰσῆλθον, οὐ τῶν ἔνδον ἐκάλεσ' οὐδένα  
 πρὸς ἐμαυτόν, ἀλλ' εἰς οἶκον ἔλθων ἐκποδῶν  
 ἐνταῦθα κατεκείμεν συνεστηκὼς πάνυ.  
 τὸν Δᾶον εἰσπέμπω δὲ δηλώσουθ' ὅτι  
 [280] 420 ἦκω, τοσοῦτον αὐτό, πρὸς τὴν μητέρα.  
 οὗτος μὲν οὖν, μικρόν τι φροντίσας ἐμοῦ,  
 ἄριστον αὐτοῖς καταλαβὼν παρακείμενον,  
 ἐγέμιζεν αὐτόν. ἐν δὲ τούτῳ τῷ χρόνῳ  
 κατακείμενος πρὸς ἐμαυτὸν ἔλεγον· “αὐτίκα  
 425 πρόσσειν ἢ μήτηρ <ἀπ>αγγελοῦσα μοι  
 παρὰ τῆς ἐρωμένης ἐφ' οἷς ἂν φησί μοι  
 εἰς ταῦτ' ἐλθεῖν.” αὐτὸς ἐμελέτῳ λόγον—

(Lacuna of circa 157 verses to K<sup>2</sup>.)

417 οἶκον, Lef./οἶκόν τινα, pap.

425 <ἀπ>αγγελοῦσα, Croen., Sudh.

## THE GIRL WHO GETS HER HAIR CUT SHORT

Of all the many born to wretchedness in this  
Our generation—for amongst the Hellenes all,  
Whate'er the cause, there has sprung up a noble  
crop

Of such—there's no one of them all so wretched  
lives,

In my opinion, as myself. For soon as I  
Went in, without attempting any single thing  
Of all that was my wont, not even mother's room  
I entered, nay, nor any of the household called,  
But to a room betook myself aside and there  
I lay, quite self-controlled. And I send Davus in  
To tell my mother this, and merely this, that I've  
Arrived. However he, with little care for me,  
On finding luncheon laid out ready for them there,  
Went on and took his fill. I, lying down the while,  
Kept saying to myself: "Here presently will come  
My mother and will bring me word from her I  
love,

Upon what terms she says that she and I might  
make

Agreement." I was practising a speech myself . . .

*(Lacuna of about 157 verses to K<sup>2</sup>.)*

*Moschion probably goes on to tell of a confidential talk between Glycera and Myrrhina which he has overheard. He is convinced that his hopes are illusory and realizes that he has been duped by Davus. He has also heard things which arouse his curiosity regarding Glycera (v. 665), but not enough to reveal the facts in full. When Pataecus comes out of Polemon's house, Moschion conceals himself from view. He is present, but unobserved by the others, throughout the following scenes.*

# MENANDER

SCENE. ΓΛΥΚΕΡΑ, ΠΑΤΑΙΚΟΣ, ΔΩΡΙΣ,  
ΜΟΣΧΙΩΝ

ΓΛΥΚΕΡΑ

. . . . .

- 585 ἔλθοῦσα πρὸς τὴν μήτηρ' αὐτοῦ, φίλτατε,  
καὶ δεῦρο κατὰφυγοῦς' ἐδυνάμην—οὐ σκοπεῖς;—  
[290] ἵνα με λ'άβῃ γυναῖκα—κατ' ἐμὲ γὰρ πάνυ  
γέγον' οὐδέν—ἀλλ' οὐ τοῦθ', εταίραν δ' ἵνα μ' ἔχῃ  
εἴτ' οὐ λαθεῖν τούτους ἂν ἔσπευδον, τάλαν,  
590 αὐτός <τ'> ἐκείνος; ἀλλ' ἱταμῶς εἰς ταῦτό με  
τῷ πατρὶ κατέστησ', εἰλόμην δ' οὕτως ἐγὼ  
ἀφρόνως ἔχειν, ἐχθράν τε πρᾶξι' ἐκτελεῖν  
ὕμιν θ' ὑπόνοϊαν καταλιπεῖν αἰσχροῦ ἐμοῦ  
ἣν ἐξαλείψαιτ' οὐκέτ', οὐδ' αἰσχ' ὕνομαι;  
595 Πάταικε, καὶ σὺ ταῦτα συμπεπ'εισμένος  
ἦλθες τοιαύτην θ' ὑπέλαβες με γεγονέναι;

ΠΑΤΑΙΚΟΣ

- [300] μὴ δὴ γένοιτ', ὦ Ζεῦ πολυτίμητ', ἄδικα δέ  
δείξαις ἀληθῶς ὄντ'. ἐγὼ μὲν πείθομαι.  
ἀλλ' ἄπιθι μηδὲν ἡττον.

585 K<sup>2</sup>, quat. z, p. 3, l. 18. ἐλθοῦσα πρὸς, S<sup>2</sup> suppl.// φίλτατε, J<sup>2</sup>.

586 S<sup>2</sup> suppl.// . οὐ σκοπεῖς, pap., S<sup>2</sup>.

588 γέγον', J<sup>2</sup> suppl.// οὐδέν', Capps suggests some negative. / . . . . ονου . . . . ἀλλ', L<sup>2</sup>. // τοῦθ', Capps. / τοῦτ', L<sup>2</sup>, S<sup>2</sup>.

590 αὐτός <τ'>, Leo.

592 Croenert, J<sup>2</sup> from πρα— . . . . ., pap.

# THE GIRL WHO GETS HER HAIR CUT SHORT

SCENE. GLYCERA, PATAECUS, DORIS,  
MOSCHION (*in hiding*)

*While inspecting the wardrobe of Glycera in Polemon's house, Pataecus seems to have noticed something among her belongings that aroused in him a suspicion as to her identity. Therefore, when he summons her from the house, he has three objects in view: the first, to secure an explanation of her conduct with Moschion; the second, to discharge his mission of reconciling her with Polemon; the third, to discover who she really is. He finds her unwilling to return to Polemon (vv. 599, 625, 630, cf. 904). She assures Pataecus, however, that her relations with Moschion have been innocent, though she admits that she has put herself in a false position with him.*

GLYCERA

. . . . . [*supply e.g.* . . . I could have come  
With no such purpose] to his mother, dearest sir,  
Nor could have taken refuge here—do you not see?—  
That he might wed me—(for in truth he's far beyond  
Poor me!)—Oh no, not that, but so that he might have  
And hold me as his mistress. Wouldn't I, poor thing,  
He too himself, have sought to keep it dark from them?  
Would I have boldly faced his father and preferred  
To be thus senseless, bring to pass a hateful deed  
And in your minds embed disgraceful thoughts of me  
Which you would ne'er blot out? I feel no shame  
at that?

Pataecus, came you here persuaded, even you,  
Of this, and thought that I had been a girl like that?

PATAECUS

Nay, Zeus most reverend forbid! But may you prove  
In sober fact these charges wrong you. I believe;  
Yet, all the same, go back to him.

---

594 ἐξαλείψαι[τ], J<sup>2</sup>, S<sup>2</sup>.// αἰσχυ[ύνομαι], Leo.

597 ἄδικα δὲ, Wilam.

598 μὲν, Capps.// πείθομαι, Wilam.

599 Capps suppl.

# MENANDER

ΓΛΥΚΕΡΑ

ἔἰς ἄλλας κόρας<sup>1</sup>

600 ὑβριζέτω τὸ λοιπόν.

ΠΑΤΑΙΚΟΣ

οὐχ ὑβριστικῶς<sup>1</sup>

γέγονε τὸ δεινόν.

ΓΛΥΚΕΡΑ

ἀνόσιον<sup>1</sup> δ' ἔπραξέ με.<sup>1</sup>

οἶον μάλ'<sup>1</sup> ἂν θεράπειαν ἐργάσαιτό τις.<sup>1</sup>

(*Lacuna of 16 verses to K<sup>1</sup>.*)

ΓΛΥΚΕΡΑ

620 ἐγὼ δ' ἐκείνα<sup>1</sup> λαμβάνω τὰ χρήματα<sup>1</sup>  
τοῦμοῦ πατρὸς καὶ μητρός, εἴθ' ἵσμαι δ' ἔχειν<sup>1</sup>  
ἂν παρ' ἐμαυτῇ ταῦτα καὶ τηρεῖν.

ΠΑΤΑΙΚΟΣ

τί οὖν

βούλει;

ΓΛΥΚΕΡΑ

κομίσασθαι ταῦτ'.

ΠΑΤΑΙΚΟΣ

[310] κομιδῇ τὸν ἄνθρωπον; τί βούλει, φιλτάτη;  
ἄπέγνωνκας σὺ γὰρ<sup>1</sup>

ΓΛΥΚΕΡΑ

διὰ σοῦ γενέσθω τοῦτό μοι.

600 Capps suppl./ οὐκ ἐκούσιον<sup>1</sup>, S<sup>2</sup>. 601 Capps suppl.

602 οἶον μάλ', Allinson suppl.// Remainder S<sup>2</sup> suppl.

619 K<sup>1</sup>, quat. 2, p. 3. l. 17.

619-620 S<sup>2</sup> suppl.

622 βούλει : κομίσασθαι ταῦτ' : L<sup>2</sup>. // ἀπέγνωνκας σὺ γὰρ  
Capps. 624 μοι<sup>1</sup> assumed from μ. i., J<sup>2</sup>.

# THE GIRL WHO GETS HER HAIR CUT SHORT

GLYCERA

In future let him wanton,  
'Gainst other girls

PATAECUS

Nay, not wantonly  
This outrage happened.

GLYCERA

Godless things he did to me,  
Such treatment, surely, as you'd give some servant  
maid.

*(Lacuna of 16 verses to K<sup>1</sup>.)*

*Glycera seems to have declared to Pataecus that she is free-born and also to have asked him to examine the proofs of her origin for himself, that he may assist her to establish her legal independence of Polemon. When the text begins again Glycera is explaining to Pataecus the nature of the objects, contained in the chest, which she has asked him to examine.*

GLYCERA

And I received those objects as a legacy  
From father and from mother, and it is my wont  
To guard and keep them ever with me.

PATAECUS

Well, what is  
Your wish?

GLYCERA

To have them brought here safe.

PATAECUS

You've given up  
The fellow utterly? What, dearest, do you want?

GLYCERA

Through you may I obtain this.



# MENANDER

## ΠΑΤΑΙΚΟΣ

625 τοῦτό <γε> γέλοιον· ἀλλ' ὑπὲρ πάντων ἐχρῆν  
 ῥά τ' ἄν σ'. πραχθήσεται.

## ΓΛΥΚΕΡΑ

ἐγὼ δα τὰ μ' ἄρισθ'.

## ΠΑΤΑΙΚΟΣ

οὕτως ἔχεις;  
 τίς τῶν θεραπαινῶν οἶδε ταῦθ' ὅπου στί σοι;

## ΓΛΥΚΕΡΑ

ἢ Δωρίς οἶδε.

## ΠΑΤΑΙΚΟΣ

καλεσάτω τὴν Δωρίδα  
 ἔξω τίς. ἀλλ' ὅμως, Γλυκέρα, πρὸς τῶν θεῶν,  
 630 ἔως πάρεστ' ἐφ' οἷς λόγοις νυνὶ λέγω,  
 . . . . . ι.

## ΔΩΡΙΣ

(.) δοι (?) ὦ κεκτημένη.

## ΜΟΣΧΙΩΝ

τάχ' εἴσομ' οἶον τὸ κακόν.

## ΓΛΥΚΕΡΑ

[320] ἐξένεγκέ μοι  
 τὴν κοιτίδ' ἔξω, Δωρί, τὴν τὰ ποικίλα

625 <γε>, Capps.

626 Ellis suppl./ J<sup>2</sup> confirms. // Πατ/ in r. margin.

627 : at end.

629 τίς : to indicate change of addressee.

630 Suppl. from . . . . . ρεστ, J<sup>2</sup>./ ἔπου, πάρεστ', K<sup>2</sup>./ ? νόμι  
 ἀρέστ' ? Allinson. / ἔκειν' ἀλφεῖσ', S<sup>2</sup>.// εφοισνυνι λογοσδεγ  
 λεγω, L<sup>2</sup>./ Rearranged, λόγοις suppl., Capps.

631 / . . . . . ι (.) δοι (:) ? ω κεκτημένη : J<sup>2</sup> rejects ἐνδο  
 δός : is "possible."/ ? διαλλάγηθ' : ἰδοῦ γέ μ' ? Allinson. / ἴσθ' ὅτι

# THE GIRL WHO GETS HER HAIR CUT SHORT

PATAECUS

Well, it shall be done.  
A foolish business ! But on all accounts you first  
Should see—

GLYCERA (*interrupting*)

I know what's best for me.

PATAECUS

So that's the way  
You feel? What maid of yours knows where you  
keep these things?

GLYCERA

My Doris knows.

PATAECUS (*to an attendant*)

Go, someone, call out Doris here.  
Yet, Glycera, no less, I beg you by the gods,  
While still 'tis possible, upon the terms I urge<sup>1</sup>  
Be reconciled.

(*Enter Doris from the house.*)

DORIS

Well, here I am, my mistress, here !

MOSCHION (*aside*)

Now soon I'll know what mischief's up.

GLYCERA

Go, Doris, fetch  
My casket out, the one—you know—that holds, by  
Zeus,

<sup>1</sup> Text in lines 630–637 is badly broken.

---

γνωθι, την χάριν δός :], S<sup>2</sup>. / The : before δ uncertain. // Δωρ/  
in r. margin.

632 Suppl. and to Mosch., Capps. / (Γλ.) τί δ' ἐστίν; (Δ.)  
οἶον—, S<sup>2</sup>. 633 Suppl. van Leeuw.

## MENANDER

ἔχουσιν—οἶσθα, νῆ Δί',—ἣν δέδωκά σοι  
635 ἡρεῖν. τί κ'λαίεις, ἀθλία;

ΠΑΤΑΙΚΟΣ

πέπονθά τι,

νῆ τὸν Δία τὸν σωτήρ', ἐγὼ καινὸν π'άνν.  
ἄελπτον οὐν' πράγμ' οὐδέν. ἡ κοῖτις φανεῖ'.

(*Lacuna of circa 7 verses to the second Leipzig fragment.*)

SCENE. ΜΟΣΧΙΩΝ, ΠΑΤΑΙΚΟΣ, ΓΛΥΚΕΡΑ

ΠΑΤΑΙΚΟΣ

646 ὄν' καὶ τότε εἶδον. οὐ παρ' αὐτὸν οὐτοσὶ  
τράγος τις, ἡ βοῦς, ἡ τοιουτὶ θηρίον  
ἔσ' ἔτηκεν;

ΓΛΥΚΕΡΑ

ἔλαφος, φίλτατ', ἐστίν, οὐ τράγος.

ΠΑΤΑΙΚΟΣ

650 κέρατ' ἔχει, τοῦτ' οἶδα. καὶ τουτὶ τρίτον  
πετ' εἰνὸς ἵππος. τῆς γυναικὸς τῆς ἐμῆς  
τὰ χρήματ' ἐστὶ ταῦτα, καὶ μάλ' ἀθλίας.

634 Suppl. Leo, S<sup>2</sup> from . . . . . σο . . . ηδι .

635 Van Leeuw., Headlam. / . . λαιεις, pap., S<sup>2</sup>. / ἀλύεις,  
Capps, K<sup>2</sup>. // Πατ/ in r. margin.

636 νῆ—τὸν, suppl. Crois. // ἐγὼ καινὸν, Capps.

637 ἄελπτον οὐν', S<sup>2</sup>. // κοῖτις, Wilam. // φανεῖ, Allinson. //

End of Cairo MS. of *Periceïromene*.

646 Lp. ξα.

648 ἡ τράγος: Leipz. pap.

649 Line to Pataecus, K<sup>2</sup>. / (τραγοῦν', 648). / κέρατ' ἔχει τοῦτ',  
to Glyc., S<sup>2</sup>. / : οἶδα etc. to Pataec., S<sup>2</sup>.

# THE GIRL WHO GETS HER HAIR CUT SHORT

Embroideries—the one which I've entrusted you  
To keep. Now why these tears,<sup>1</sup> poor girl?  
(*Exit Doris into the house.*)

PATAECUS (*to himself*)  
Some very strange  
Experience, by Saviour Zeus, has come to me.  
Well, well, there's naught exceeds belief! The chest  
will show.

. . . . .  
(*Lacuna of about 7 verses to the second Leipzig fragment.*)

*Doris has brought out the chest and returned again into the house. Pataecus examines the embroideries. He has just made out the first pattern (perhaps a hippocamp, see Sudh. M.S. p. 91) which he has recognized, and now goes on to number two.*

SCENE. MOSCHION (*still in hiding*), PATAECUS,  
GLYCERA

PATAECUS

. . . . .  
Which even then I saw. Is not this next one here  
Some he-goat? Or an ox? Or some such animal  
Worked on it?

GLYCERA

That's a stag, my dearest, not a goat.

PATAECUS

Well, horns it has. So much I know. And here's  
this third,  
A wingèd horse it is. My wife's possessions these!  
Yes, hers, my own, poor luckless woman that she was.

<sup>1</sup> Some edd. (see critical notes): "Why do you loiter, you wretched girl?" (See Capps, *ad loc.*)

## MENANDER

### ΜΟΣΧΙΩΝ

ἔν τῶν ἀδυνάτων ἐστί, τουτί μοι δοκεῖ  
 σκοποῦν<sup>1</sup>τι, τὴν ἐμὴν τεκοῦσαν μητέρα  
 αἰσχροῦς προῖεσθαι θυγατέρ' αὐτῇ γενομένην.  
 655 εἰ δὲ γεγένηται τοῦτ', ἀδελφὴ δ' ἔστ' ἐμὴ  
 αὕτη, κάκιστ' ἔφθαρμ' ὁ δυστυχὴς ἐγώ.

### ΠΑΤΑΙΚΟΣ

. . . . ν . . δὴ τὰπίλοιπα τῶν ἐμῶν;

### ΓΑΤΚΕΡΑ

σήμαιν' ὁ βούλει, τοῦτο πυνθάνου τ' ἐμοῦ.

### ΠΑΤΑΙΚΟΣ

πόθεν<sup>1</sup> λαβοῦσα ταῦτα κέκτησαι; φράσον.

### ΓΑΤΚΕΡΑ

660 ἐν τ'οῖσδ' ἀνηρέθην ποτ' οὔσα παιδίον.

### ΜΟΣΧΙΩΝ

ἐπ'άναγε σαυτὸν μικρὸν ὡς ῥοθ'οῦμ'ἐγος<sup>1</sup>.  
 ἤκω τύχης εἰς καιρὸν οἰκείας ἐγώ.<sup>1</sup>

### ΠΑΤΑΙΚΟΣ

μόνη δ' ἔκεισο; τοῦτο γὰρ σήμαινέ μοι.

### ΓΑΤΚΕΡΑ

οὐ δῆτ', ἀδελφὸν δ' ἐξέθ'ηκ'ε καμέ τις.

### ΜΟΣΧΙΩΝ

665 τουτί μὲν ἔν μοι τῶν ἐμῶν ζητουμένων.

652 ἐν, Wilam. suppl.

654 Capps suppl.

655 S<sup>2</sup> suppl.

656 αὕτη, S<sup>2</sup> suppl. // κάκιστ' ἔφθαρμ', K<sup>2</sup>.

657 ἡ δυστυχῇ δὴ, Capps suppl. from photo. / ἔδηλο<sup>1</sup>ν τίν' ἤδη, K<sup>2</sup>.

661 ῥοθ'οῦμ'ἐγος<sup>1</sup>, Allinson suppl. / ῥόθιον μ'ἐγὰ<sup>1</sup>, S<sup>2</sup>. / ῥέθος βλέπω<sup>1</sup>, Capps, gives line to Pataecus. // No paragraphus.

# THE GIRL WHO GETS HER HAIR CUT SHORT

MOSCHION (*aside*)

A thing impossible is this, methinks, as I  
Now turn it over, that my mother brought to birth  
And shamelessly exposed a daughter born to her.  
But if this happened and if she's my sister, mine,  
Why then I'm ruined utterly, O luckless me!

PATAECUS

[Ill-starred in truth the fate] of all else left of mine?<sup>1</sup>

GLYCERA

Make clear what you are seeking and inquire of me.

PATAECUS

Where did you get these things, to treasure thus?  
Explain.

GLYCERA

They found me as a baby and these things with me.

MOSCHION (*to himself, aside*)

Put further out to sea, you labour in the surf.<sup>2</sup>  
The crisis of my private fortunes now is come.

PATAECUS (*resuming his questions*)

But were you laid there all alone? Come, tell me  
that.

GLYCERA

Why, no. A brother also they exposed with me.

MOSCHION (*aside*)

That point is number one of what I sought to know.

<sup>1</sup> In this line, of doubtful reading, Pataecus seems to be adverting to the fate of the other child, his boy. (See Capps, *ad loc.*)

<sup>2</sup> Or (?): Draw back a little that I may scan your face (*Given to Pataecus*). See Capps's reading, notes on text.

# MENANDER

ΠΑΤΑΙΚΟΣ

πῶς οὖν ἐχωρίσθητ' ἀπ' ἀλλήλων δίχα;

ΓΑΤΚΕΡΑ

ἔχοιμ' ἂν εἶπειν πάντ' ἀκηκουϊά σοι.  
τὰ μὰ δ' ἐπερώτα, ῥητὰ γὰρ ταῦτ' ἐστί μοι,  
ἐκεῖνα δ' αὐτῇ μὴ φράσειν ὁμώμοκα.

1073 K

ΜΟΣΧΙΩΝ

670 καὶ τ' οὐτό μοι σύσσημον εἶρηκεν σαφές·  
ὁμώμοκεν τῇ μῆτρει. ποῦ ποτ' εἰμὶ γῆς;

ΠΑΤΑΙΚΟΣ

ὁ δὴ λαβὼν σε καὶ τρέφων τίς ἦν ποτε;

ΓΑΤΚΕΡΑ

γυνή μ' ἔθρεψ', ἥπερ τότ' εἶδ' ἐκκλειμένην.

ΠΑΤΑΙΚΟΣ

τοῦ δὴ τόπου τί μνημόνευμά σοι λέγει;

ΓΑΤΚΕΡΑ

675 κρήνην τιν' εἶπε, ναί, τόπον θ' ὑπόσκιον.

ΠΑΤΑΙΚΟΣ

τὸν αὐτὸν ὅνπερ χὼ τιθεὶς εἶρηκέ μοι.

ΓΑΤΚΕΡΑ

τίς δ' οὗτός ἐστιν; εἰ θέμις καμοὶ φράσον.

ΠΑΤΑΙΚΟΣ

ὁ μὲν τιθεὶς παῖς, ὁ δὲ τρέφειν ὁκνῶν ἐγώ.

ΓΑΤΚΕΡΑ

σὺ δ' ἐξέθηκας ὦν πατήρ; τίνος χάριν;

668 S<sup>2</sup> restored./ταμαδερωτα, Leipz. pap./τὰ δ' ἐμά <μ'>  
ἐρώτα, Capps.

673 ἔθρεψ', ἥπερ, K<sup>2</sup> suppl.//ἐκ<κ>ειμένην, or εἶδε κειμένην,  
Capps.

675 εἶπε, ναί, S<sup>2</sup> suppl./εἶπε καί, K<sup>2</sup>.//θ', Capps suppl.

676 Lp. ξβ.

# THE GIRL WHO GETS HER HAIR CUT SHORT

PATAECUS

How were you separated from each other then ?

GLYCERA

Knowing from hearsay I could tell the whole to you ;  
But ask of *my* affairs, for I may tell of them.  
To keep the rest a secret I've made oath to her.

MOSCHION (*aside*)

Another token for me ! She has spoken plain.  
She's under oath to mother. Where on earth am I ?

PATAECUS

And he that found and reared you, who might he  
be, pray ?

GLYCERA

A woman reared me, one who saw me then exposed.

PATAECUS

And mentioned what clue to identify the place ?

GLYCERA

A fountain-pool she spoke of, yes, a shaded spot.

PATAECUS

The same that he who left them there described to me.

GLYCERA

And who is that ? If lawful, let me also know.

PATAECUS

A servant left them, but 'twas I refused to rear.

GLYCERA

And you exposed them, you, the father ? Tell me  
why.



## MENANDER

ΠΑΤΑΙΚΟΣ

680 πόλλ' ἐστὶν ἔργ' ἄπιστα, παιδίον, τύχῃς·  
 ἢ μὲν τεκοῦσ' ὑμᾶς γὰρ ἐκλείπει βίον·  
 εὐθύς, μιᾷ δ' ἔμπροσθεν ἡμέρα, τέκνον—

ΓΛΤΚΕΡΑ

τί γίνεταιί ποθ'; ὥς τρέμω, τάλαιν' ἐγώ·

ΠΑΤΑΙΚΟΣ

πένης ἐγενόμην, βίον ἔχειν εἰθισμένος·

ΓΛΤΚΕΡΑ

685 ἐν ἡμέρα; πῶς; ὦ θεοί, δεινοῦ πότμου·

ΠΑΤΑΙΚΟΣ

ἤκουσα τὴν ναῦν ἢ παρεῖχ' ἡμῖν τροφήν·  
 ἄγρῖον καλύψαι πέλαγος Αἰγαίας ἁλός.

ΓΛΤΚΕΡΑ

τάλαιν' ἔγωγε τῆς τύχης.

ΠΑΤΑΙΚΟΣ

ἐφόλκια

ἡγήσάμην δὴ πτωχὸν ὄντα παιδία  
 690 τρέφειν ἀβούλου παντελῶς ἀνδρὸς τρόπον·  
 ἡδιστα μέντοι κτημάτων πάντων τέκνα·  
τὸ ποῖον ἔτι λέλθοιπ'ε;

ΓΛΤΚΕΡΑ

μηνυθήσεται·

ἦν καὶ δέραια καὶ βραχὺς τις ἀνάγλυφος  
 κόσμος προσὼν γνῶρισμα τοῖς ἐκκεῖμένοις.

682 J<sup>2</sup>.      684 Wilam. suppl.      685 K<sup>2</sup>.      690 K<sup>2</sup>.

690–705 For conject. restor. see Sudh. *Menander Studien*  
 pp. 90–94.

691 S<sup>2</sup> suppl. // Paragraphus doubtful.

692–3 S<sup>2</sup>. // μηνυθήσεται, K<sup>2</sup>.

694 γνῶρισμα, S<sup>2</sup>. // ἐκκεῖμένοις, Capps suppl.

# THE GIRL WHO GETS HER HAIR CUT SHORT

PATAECUS

There comes, my child, from Fortune many a circumstance

Incredible. For she who gave you birth, she died  
Forthwith; and just one day before she died, my  
child—

GLYCERA

What is it happened? How I tremble! Ah, poor  
me!

PATAECUS

I came to poverty, though used ere this to wealth.

GLYCERA

All in a day? But how? O gods, what awful fate!

PATAECUS (*theatrically*)

I learned that in the wild Aegean's wide-spread brine  
Was whelmed the ship that brought us in our  
sustenance.

GLYCERA

Ah, wretched me, what ill luck that!

PATAECUS

So, beggared now,  
Methought it were the part of one quite reft of sense  
Children to rear and trail like cargo, towed astern—  
(Yet children are the sweetest things of all to own!)<sup>1</sup>—  
What sort of stuff besides was left?

GLYCERA

That shall be told:  
A necklace and some little ornament embossed  
Were placed as tokens with the children there  
exposed.

<sup>1</sup> Lines 691–705 are badly mutilated (see text) and some details are only a matter of conjecture. Moschion, who is eavesdropping through the scene, learns the secret of his birth. At the end of the scene, where the text is much broken, he apparently comes forward and reveals himself.

# MENANDER

ΠΑΤΑΙΚΟΣ

695 ἐκεῖνον ἀναθεώμεθ'.

ΓΛΥΚΕΡΑ

ἀλλ' οὐκ ἔστ' ἔτι.

ΠΑΤΑΙΚΟΣ

τί φής; . . . .

ΓΛΥΚΕΡΑ

. . . . . δηλαδὴ.

ΜΟΣΧΙΩΝ

ἄλλ' ἐστὶν οὗτος, ὡς ἔοιχ', οὐμὸς πατήρ.

ΠΑΤΑΙΚΟΣ

ἔχοις ἂν εἰπεῖν . . . . . ζώνη τις ἦν;

ΓΛΥΚΕΡΑ

ἦν γάρ· χορὸς τε παρθένων ἐνταῦθά τις—

ΜΟΣΧΙΩΝ

700 οὐκοῦν συνῆκας;

ΓΛΥΚΕΡΑ

διαφανὲς τε χλ'ανίδιοσ' ἔν  
χρυσῇ τε μίτρα—πάντα καθ' ἐν εἰρημένα.

ΠΑΤΑΙΚΟΣ

οὐκέτι καθέξω, φίλτατῃ, σ'.

695 ἐκεῖνον ἀναθεώμεθ', Wilam. // ἀλλ' οὐκ ἔστ' ἔτι, S<sup>2</sup>. // (:)  
at end.

696 S<sup>2</sup> reads: (Πατ.) τί φής; (Γλυκ.) τὰ λοιφ' ἀδελφὸς ἔσχε. //  
δηλαδὴ, K<sup>2</sup>.

697 To Mosch., S<sup>2</sup>. // J<sup>2</sup> confirms πατήρ. // Paragraphus  
doubtful.

698 To Pataec., S<sup>2</sup>. // ἀργυρὰ, or πορφυρὰ, suppl. S<sup>2</sup>. //  
ἐλνοῦσαν εἰπεῖν εἰκόν' ἐν ζώνη τις ἦν, Capps, and gives 697  
and 698 to Glycera. // Punctuation 698 and 699, Allinson.

699 To Pataec., Capps. // ἦν γάρ· only to Pataec., S<sup>2</sup>.

700 ουκοουνσυνηκας: to Mosch., S<sup>2</sup>. // βἀδῆν συνῆκα, Capps. //  
Remainder and all of 701 suppl. and given to Glycera, S<sup>2</sup>.

702 φιλάτῃ is "sure," Suddh. M.S., p. 91. // Mos/ in r.  
margin, S<sup>2</sup>.

# THE GIRL WHO GETS HER HAIR CUT SHORT

PATAECUS

Let's have a look at them.

GLYCERA

But that we can't do now.

PATAECUS

Why so?

GLYCERA

[. . . . . you see.]<sup>1</sup>

MOSCHION (*in hiding*)

Why! This man is my father, mine, as it would seem!

PATAECUS

Was there a girdle, could you say, included there?

GLYCERA

There was. And worked thereon a choral dance of girls—

MOSCHION

(*aside, seeing Pataecus give a start of recognition*)<sup>2</sup>

Ah, *that* you recognized!

GLYCERA (*continues to describe*)

A robe diaphanous;  
A head-band made of gold. I've mentioned each  
and all.

PATAECUS (*convinced*)

No longer, dearest, will I keep you in suspense.

<sup>1</sup> Text of 696 is illegible. It apparently furnished some clue to Moschion. For the conjecture: "Because my brother had the rest," see critical notes.

<sup>2</sup> This would be just as appropriate continued, as an aside, to Glycera, but change of speaker is indicated in the text.

# MENANDER

ΜΟΣΧΙΩΝ

... .. ι προσέχεσθ' έτοιγ' ... .. λ . ν  
πάρειμι, τούτον γ' α[... .. α . .] έγώ.

SCENE. ΓΛΥΚΕΡΑ, ΜΟΣΧΙΩΝ, ΠΑΤΑΙΚΟΣ

ΓΛΥΚΕΡΑ

705 ω θεοί, τίς έστιν ούτος;

(ΜΟΣΧΙΩΝ)

όστ . . . μοι . . .

(*Lacuna of circa 100 lines to Oxyr. fragm.*)

## ACT V

SCENE. ΠΟΛΕΜΩΝ, ΔΩΡΙΣ

... .. ν .  
 ... .. μοι  
 ... .. α<sup>γ</sup>σμενο<sup>γ</sup>  
 ... .. λόγος  
 810 ... ..  
 ... .. λέγεις  
 ... .. ων  
 (*Lacuna of 19 verses.*)  
 ... .. ι  
 (*Lacuna of 10 verses.*)  
 ... .. ν  
 (*Lacuna of 3 verses.*)  
 ... .. ας :  
 ... ..  
 ... .. ν  
 850 ... .. ως  
 ... .. τα  
 (*Lacuna of 4 verses.*)

# THE GIRL WHO GETS HER HAIR CUT SHORT

MOSCHION

*(apparently as he comes out of concealment makes remarks,  
not now legible, perhaps to the following effect)*

[Well, anyhow, I am ready to have an interview.  
I'll go forward and ask all details.]

SCENE. GLYCERA, MOSCHION, (PATAECUS)<sup>1</sup>

GLYCERA (or PATAECUS?)

*(startled by Moschion's sudden appearance)*

O ye gods! Now who are you, sir?

MOSCHION

[Who am I? I'm Moschion.]

.....

*(Lacuna of about 100 lines.)*

## ACT V

*At the beginning of this act Polemon learns from Doris that Glycera is Moschion's sister and that her father is the wealthy Pataecus. She is a free-born girl and a formal marriage with her has become legally possible. Now his jealous rage seems more unpardonable than ever. He is therefore in the depths of despair.*

SCENE. POLEMON, DORIS \

*(After broken lines and lacunae, we find Polemon and Doris engaged in conversation. Polemon is much wrought up.)*

<sup>1</sup> A new scene, beginning in lively trochaic verse.

---

703-704 Illegible. S<sup>2</sup> (*M.S. l.c.*) reads: (Mosch.) ἑταύτῃ προσέχουσθ' ἐτ' οἰμός εἰμ'. ἀλλ' ἄν' ἐν τικρὺς. / πάρειμι τοῦτον ἄνακρινῶν ἀπαντ' ἐγώ.

705 S<sup>2</sup> suppl. ἐστὶν οὗτος: // Conject. at end δστ' ἴς; Μοσχίων. // For new scene and metre see Capps *ad loc.*

806 Oxyr. col. 1.

808-809 K<sup>2</sup> has *ἔμενο* and *λόγους*.

# MENANDER

## ΠΟΛΕΜΩΝ

857 ἔν' ἐμαυτὸν ἀποπνίξαιμι.

ΔΩΡΙΣ

μὴ δὴ τοῦτό γε.

ΠΟΛΕΜΩΝ

ἀλλὰ τί ποιήσω, Δωρί; πῶς βιώσομαι,  
ὁ τρισκακοδαίμων, χωρὶς ὧν αὐτῆς;

ΔΩΡΙΣ

πάλιν

860 ἄπεισιν ὥς σέ—

ΠΟΛΕΜΩΝ

πρὸς θεῶν, οἷόν λέγεις.

ΔΩΡΙΣ

ἐὰν προθυμηθῆς ἀκ' ἀκ' ὡς τοῦνθένδ' ἔχειν.

ΠΟΛΕΜΩΝ

οὐκ ἐνλίποιμ' ἂν οὐθέν, εὖ τοῦτ', ὦ φίλη,  
ὑπέρευ λέγεις. βάδιζ'. ἐγὼ σ' ἐλ' ευθέραν  
αὔριον ἀφήσω, Δωρί, ἀλλ' ὁ δ' εἰ λέγειν

865 ἄκουσον. εἰσελήλυθ'. οἷμοι, μάργ' Ἑρως,  
ὥς κατὰ κράτος μ' εἴληφας. ἐφίλησεν τότε

862 K ἀδελφόν, οὐχὶ μοιχόν, ὁ δ' ἀλάστωρ ἐγὼ  
καὶ ζηλότυπος ἄνθρωπος, ἀνακρίναι δέον,  
εὐθὺς ἐπαρώνουν. τοιγαροῦν ἀπάγξομαι,

870 καλῶς ποῶν.

τί ἐστι, Δωρὶ φιλ' τάτη;

857 ff. cf. Gren. and Hunt, and Blass. Oxyr. col. ii.

859 πάλιν, van Leeuw.

862 Paragraphus under line, but no change of speaker apparent. // ὦ φίλη, Weil suppl.

863 ἐγὼ σ', MS. / Blass, Capps corr. to δ'.

864 For hiatus, cf. on *Samia*, 170. / Blass, Capps insert <σ'>.

# THE GIRL WHO GETS HER HAIR CUT SHORT

POLEMON

.....  
Myself to throttle.

DORIS

Nay, now don't do that at least—

POLEMON

But what am I to do then, Doris? How can I,  
The thrice unlucky, live without her?

DORIS

Back again

She's coming to you—

POLEMON

Gods, to think of what you say!—

DORIS

If naughtiness hereafter you take pains to shun.

POLEMON

In nothing I'll be lacking. What you say, my dear,  
Is well, exceeding well. Now go. I'll set you free  
To-morrow, Doris.

*(Doris hastily turns to go.)*

Now I'll tell you what to say.

So hear— *(Doris has entered the house.)*

She has gone in; has vanished. Woe is me!

O raging Eros, how you've captured me by force!

It was a brother not a lover then she kissed;

But I the Vengeance-driven, jealous man, forthwith,  
Though questioning was called for, played my  
drunken trick.

So then I'll hang myself and justly.

*(Doris comes out.)*

Doris dear,

What now?

---

865 Capps suppl. *μδργ'.*// Wilam. *Ἐρω.*

868 Polak suppl. 869 S<sup>2</sup>.



## MENANDER

ΔΩΡΙΣ

ἀγαθά· πορεύσεθ' ὥς σέ·

ΠΟΛΕΜΩΝ

κατεγέλ'α δ' ἐμοῦ.<sup>1</sup>

ΔΩΡΙΣ

μὰ τὴν Ἀφροδίτην, ἀλλ' ἐνεδύετ'ο στολήν,<sup>1</sup>  
ὁ πατήρ ἐπεξήτ'αζ'. ἐχρῆν σε νῦν τελέειν<sup>1</sup>  
εὐαγγέλια τῶν γεγονότων· ἄ'σεβες πάννυ<sup>1</sup>  
875 ἱστέν'ειν ἐκείνης εὐτυχηκυίας τόδε.<sup>1</sup>

ΠΟΛΕΜΩΝ

νῆ τὸν Δί, ὀρθῶς γὰρ λέγεις ὃ δ'εἰ ποεῖν.<sup>1</sup>  
ὁ μάγειρος ἔνδον ἐστί· τὴν ὑν θ'υέτω.<sup>1</sup>

ΔΩΡΙΣ

κανοῦν δὲ ποῦ, καὶ τ'ἄλλ' ἃ δεῖ;

ΠΟΛΕΜΩΝ

κα'νοῦν μὲν οὖν<sup>1</sup>  
ὕστερον ἐνάρξεται, ἀλλὰ ταύτην σφ'αττέτω.<sup>1</sup>  
880 μᾶλλον δὲ κα'γὼ στέφανον ἀπὸ βω'μοῦ ποθεν<sup>1</sup>  
ἀφελὼν ἐπιθέσθαι βούλομαι.

ΔΩΡΙΣ

πιθα'νώτερος<sup>1</sup>  
πολλῷ φανεῖ γοῦν.

ΠΟΛΕΜΩΝ

ἄγετε νῦν Γλυκέραν ταχύ.<sup>1</sup>

871 δ' ἐμοῦ, Capps.

873 Weil suppl./ πάλαι, G.-H./ τάλαν, K<sup>2</sup>.

874 Capps suppl. from photo. ασε . . . / ποθ . . . G.-H., K<sup>2</sup>.  
πόθεν γε δεῖ, Allinson./ ποθ'εἰνὰ γάρ-, S<sup>2</sup>.

875 ἱστέν'ειν, Capps./ ἱθύ'ειν, G.-H., K<sup>2</sup>, S<sup>2</sup>.

876 van Leeuw. suppl./ ὃ δ' ἀπ' ἀγορᾶς, Wilam.

877 ὃ above μαγ-, MS.

878 Δω/ in l. margin.

882 Van Leeuw.

# THE GIRL WHO GETS HER HAIR CUT SHORT

DORIS

Good news. "She'll come to you."

POLEMON

She mocked at me!

DORIS

By Aphrodite, no! Why, she was putting on  
Her robe. Her father looked and looked. 'Twere  
right that now

You celebrate Thankoffering for what has chanced.  
When she has luck like this, 'tis impious to mourn.

POLEMON

By Zeus, it's right you are. You make my duty clear.  
A cook's within there. Let him sacrifice the sow.

DORIS

But where's the basket and what else we need?

POLEMON

That rite  
Shall come on later, but this victim let him slay.  
Nay, rather somewhere from an altar I prefer  
To snatch a wreath and thus invest me.

*(Takes a garland from the altar of Apollo-Aguieus, near  
the door, and puts it on his head.)*

DORIS (*sarcastically*)

Good, you'll seem  
More plausible<sup>1</sup> by far.

POLEMON

Now, quick, bring Glycera.

<sup>1</sup> Or Doris, with sarcasm, may mean: more "natural,"  
i.e. in your rôle as sacrificer (of hair and other victims!). See  
Capps, *ad loc.*

# MENANDER

ΔΩΡΙΣ

καὶ μὴν ἔμελλεν ἐξιέναι δ' ἡ χὼ πατήρ.<sup>1</sup>

ΠΟΛΕΜΩΝ

αὐτός; τί γὰρ πάθη τις;

ΔΩΡΙΣ

ὦ τᾶν, ἀποδραμεῖ<sup>1</sup>;

885 ἔφυγεν. ἱκᾶκὸν τοσούτων ἦν θύραν ἵψοφείν;<sup>1</sup>  
εἴσειμι καὐτὴ συμποήσους<sup>1</sup>, εἴ τι δεῖ.<sup>1</sup>

SCENE. ΠΑΤΑΙΚΟΣ, ΓΛΥΚΕΡΑ

ΠΑΤΑΙΚΟΣ

πάνυ σου φιλῶ τὸ “συνδιαλλαχθήσομαι.”<sup>1</sup>  
ὅτ' εὐτύχηκας, τότε δέχεσθαι τὴν δίκην,<sup>1</sup>  
τεκμήριον τοῦτ' ἐστὶν “Ἑλλήνιος τρόπου.”<sup>1</sup>  
890 ἀλλ' ἐκκαλείτω τις δ' ἡ γραμὴν—αὐτὸν δ' ὁρῶ.<sup>1</sup>

SCENE. ΠΑΤΑΙΚΟΣ, ΓΛΥΚΕΡΑ, ΠΟΛΕΜΩΝ,  
ΜΟΣΧΙΩΝ

ΠΟΛΕΜΩΝ

ἔξέρχομ'. ἀλλ' ἔθνον ὑπὲρ εὐπραξίας,<sup>1</sup>  
ἱΓλυκέραν ὑπ' αὐρ εὐρηκυῖαν οὐς ἑβούλετο<sup>1</sup>  
πυθόμενος.

884 Capps./ οὐ μενείς, J. W. White.

885 S<sup>2</sup> suppl./ ε. ηενι(γ)ακοντοσοι. νννθ. ραν. . . MS./ οἱ τῶν.  
δρᾶκοντός ἐστι τὴν, Capps.

886 συμποήσους<sup>1</sup>, Capps, K<sup>2</sup>./ συμπονήσους<sup>1</sup>, S<sup>2</sup>.

890 ἱδ' ὁρῶ<sup>1</sup>, S<sup>2</sup>.

# THE GIRL WHO GETS HER HAIR CUT SHORT

DORIS

And see! She was just coming, and her father, too.  
(*The door rattles.*)

POLEMON

He too? What will become of me?  
(*Rushes into his house.*)

DORIS

What, sir, you're off?  
He's gone! An awful portent if a door but creak?  
I'll go in too myself to help if there is need.  
(*Exit Doris into the house of Polemon. Enter Pataecus and Glycera from the house of Pataecus.*)

SCENE. PATAECUS, GLYCERA

PATAECUS

I'm much delighted with your: "Him I'll meet  
half-way."

Accepting reparation just when Fortune smiles,  
That is a proof of true Hellenic character.

(*To a slave.*)

But run, somebody, call him out—Stay. Here he is.  
(*Enter Polemon from his house.*)

SCENE. PATAECUS, GLYCERA, POLEMON,  
MOSCHION (*in hiding*)

POLEMON

I'm coming out, but I was making sacrifice  
For happy outcome, hearing Glycera had found  
In sober fact the wished-for friends.

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891 /... λεμ/ in r. margin.// ἐξέρχομ', van Leeuw.

892 ἐβούλετο, van Leeuw.

## MENANDER

ΠΑΤΑΙΚΟΣ

ὀρθῶς γὰρ λέγεις, ἅ δ' οὖν ἐγὼ<sup>1</sup>  
720 K μέλλω λέγειν ἄκουε· ταύτην γνῆσίων<sup>1</sup>  
895 παίδων ἐπ' ἀρότῳ σοι δίδωμι.

ΠΟΛΕΜΩΝ

λαμβάνω.<sup>1</sup>

ΠΑΤΑΙΚΟΣ

καὶ προῖκα τρία τάλαντα.

ΠΟΛΕΜΩΝ

καὶ καλῶς τόδε.<sup>1</sup>

ΠΑΤΑΙΚΟΣ

τὸ λοιπὸν ἐπιλαθοῦ στρατιώτης ὦν, ὅπως<sup>1</sup>  
προπετεὲς ποήσης μηδὲ ἔν' ποθ' ὕστερον.<sup>1</sup>

ΠΟΛΕΜΩΝ

Ἄπολλον· ὃς καὶ νῦν ἀπόλωλα παρ' ὀλίγον,<sup>1</sup>  
900 πάλιν τι πράξω προπετεὲς; οὐδὲ μῆν' ὄναρ,<sup>1</sup>  
Γλυκέρα· διαλλάγηθι; φιλτάτη, μόνον.<sup>1</sup>

ΓΛΥΚΕΡΑ

νῦν μὲν γὰρ ἡμῖν γέγονεν ἀρχὴ πραγμάτων<sup>1</sup>  
ἀγαθῶν τὸ σὸν πάροινον.

ΠΟΛΕΜΩΝ

ὀρθῶς, νῆ Δία.<sup>1</sup>

ΓΛΥΚΕΡΑ

διὰ τοῦτο συγγνώμης τετύχηκα<sup>1</sup> ἐξ ἐμοῦ.<sup>1</sup>

ΠΟΛΕΜΩΝ

905 σύνθυε δὴ, Πάταιχ'.

898 Herwerden suppl.

899 πολε' in l. margin.

900 Weil suppl. / μῆποτε, G.—H. / μῆμψομαι (w. Γλυκέρα  
Weil.

# THE GIRL WHO GETS HER HAIR CUT SHORT

PATAECUS

You're right in that.  
But hear what I shall say : " I offer her to thee  
To wife, to get thee lawful children."

POLEMON

I accept.

PATAECUS

" Three talents too as dowry."

POLEMON

And to that, agreed !

PATAECUS

From this time on forget your soldiering, nor do  
A single thing that's headstrong, never more again.

POLEMON

Apollo ! I, who all but perished even now,  
Do anything again that's headstrong ? Nay, not I,  
Not even dreaming ! Glycera, my dearest one,  
Only be reconciled.

GLYCERA

I will ; your drunken trick  
Has proved a source of blessing for us—

POLEMON

Right, by Zeus !

GLYCERA

And therefore full forgiveness you have gained from  
me.

POLEMON

Come then, Pataecus, join our sacrifice.

---

901 G.-H. / γλυκεραι, MS. / Γλυκέρα, Wilam., S<sup>2</sup>.

905 Παταιχ', G.-H. / παταικε : pap.

## MENANDER

ΠΑΤΑΙΚΟΣ

ἐτέρους ζητῆτέον<sup>1</sup>  
ἐστὶν γάμους μοι· τῷ γὰρ νύῳ λαμβάνω<sup>1</sup>  
τὴν τοῦ Φιλίνου θυγατέρ'.

ΜΟΣΧΙΩΝ

ὦ Γῆ<sup>1</sup> καὶ θεοί.<sup>1</sup>

(*A few verses are lacking.*)

907 (= Oxyr. 51.) ὦ γῆ<sup>1</sup> καὶ θεοί.<sup>1</sup> (Γ.-H. / Assign. 1  
Mosch., Capps. / To Glycera, (Γ.-H., S<sup>2</sup>.

## OTHER FRAGMENTS

391 K 1 οὕτω ποθεινόν ἐστὶν ὁμότροπος φίλος.

392 K 2 ὅμως δ' ἀπόδειξον ταῦτα τῇ γυναικὶ <καὶ>.

2 <καὶ>, inserted Körte.

THE GIRL WHO GETS HER HAIR CUT SHORT

PATAECUS

I must  
Arrange another wedding. For my son I take  
The daughter of Philinus.

MOSCHION

(involuntarily betraying his presence)  
Earth and gods, I say!

. . . . .

(End of the manuscript. A few verses are lacking.)

OTHER FRAGMENTS

Another fragment preserved may belong to the dialogue between Pataecus and Polemon, where Polemon, grateful for the intervention of Pataecus, may exclaim :

Thus welcome is a friend whose breeding matches yours.

A fragment is preserved, possibly from the dialogue between Polemon and Doris. See line 286.

But none the less go show this to the woman.





# THE HERO

# THE HERO<sup>1</sup>

## INTRODUCTION

THE fragments preserved of this play, though brief, are of unusual significance, as the Cairo papyrus contains a metrical hypothesis and the cast of characters.

A household god or tutelary "Hero," like "Misapprehension" in *The Girl who Gets her Hair cut Short*, sets in motion the train of circumstances leading to the *dénouement*.

The plot as given, or inferred, is as follows. Some eighteen years before the action begins Myrrhina, a girl of good family, was wronged by a young man, who was unknown to her, probably at some festival (compare the scene in *The Arbitrants*). She gave birth to twins, a boy and a girl. Her nurse exposes the children, placing with them birth-tokens, including some object which had belonged to the lover. A shepherd, Tibeius, a freedman of Laches, finds and rears the children in ignorance of their parentage. Meanwhile Myrrhina marries Laches. Later, in a time of famine, Tibeius is compelled to borrow money of his former master, Laches, but dies before he is able to clear off the debt. His foster-son, Gorgias,

<sup>1</sup> Although the title itself is mutilated, the play has been identified with certainty from fragment 36<sup>1</sup>, which includes two lines previously preserved (No. 211, Kock: from *The Hero*).

## INTRODUCTION

and the sister, Plangon, undertake to work it off as servants in the house of Laches and Myrrhina, who, unknown to them, is their own mother.<sup>1</sup> Pheidias, a young neighbour of good family, has a love affair with Plangon, but there can be no thought of marriage with a dowerless girl. Davus, a slave and fellow-servant of Plangon, is also in love with her and is eager to marry her and save her from disgrace. Here the play begins. See hypothesis below.

<sup>1</sup> Probably Laches himself is their father, if a situation similar to that in *The Arbitrants* may be assumed. There is, indeed, no proof of this in the parts preserved, outside of the statement in the somewhat inaccurate hypothesis, but the New Comedy was not grudging in dealing out a general rehabilitation at the end.

## ἮΡΩΣ Μ'ΕΝΑΝΔΡΟΥ

[Α 1]

Ἦρρεν ἄτε θῆλύ θ' ἄμα τεκοῦσα παρθένος<sup>1</sup>  
 ἔδωκεν ἐπιτρόπῳ τρέφειν· εἰθ' ὕστερον  
 ἔγχετο τὸν φθείραντα. ταῦτα δ' ὑπέθετο  
 ὁ τρέφων πρὸς αὐτὸν ἄγνοῶν. θεράπων δέ τις  
 5 ἐνέπεσεν εἰς ἔρωτα τῆς νεάνιδος,  
 ὁμόδουλον εἶναι διαλαβών. γείτων δέ τις  
 προηδικήκει μετὰ βίας τὴν μείρακα.  
 τὴν αἰτίαν ἐφ' ἑαυτὸν ὁ θεράπων στρέφειν  
 ἐβούλετ'· οὐκ εἰδυῖα δ' ἡ μήτηρ ἄγαν  
 10 ἐδυσχέραινε. καταφανῶν δὲ γενομένων,  
 εὔρεν μὲν ὁ γέρων τοὺς ἑαυτοῦ γνωρίσας,  
 ὁ δ' ἡδίκηκώς ἔλαβε τὴν κόρην θέλων.

[10]

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

|    |           |           |
|----|-----------|-----------|
|    | Γέτας     | Σωφρόνη   |
| 15 | Δᾶος      | Σαγγάριος |
|    | Ἦρως θεός | Γοργίας   |
|    | Μυρρίνη   | Λάχης     |
|    | Φειδίας   |           |

Ἦ Χορός.

<sup>1</sup> For the late origin of this metrical hypothesis betrayed by its language (e.g. the past tenses in narration), see Capps's ed., *ad loc.*

# THE HERO

## HYPOTHESIS<sup>1</sup>

*A girl gave birth to twin children, a girl and boy, and gave them to a steward to rear. Then afterwards she married her seducer. But he that was rearing them, ignorant (of the circumstances), gave the children, as security for loans of money, to him (i.e. the husband). And a servant-man fell in love with the girl, supposing that she was a fellow-slave. Now a neighbour had already wronged the girl by violence. The servant-man wished to assume the responsibility, but the mother, ignorant of the facts, was enraged at him. When the facts came out, the old man (the husband) found through a recognition-scene that the children were his own, and he that had wronged the girl voluntarily took her to wife.*

## DRAMATIS PERSONAE

GETAS,<sup>2</sup> *a slave.*

DAVUS, *a slave of Laches.*

*The "HERO," or household god.*

MYRRHINA, *mother of the children, now wife of Laches.*

PHEIDIAS, *a young neighbour, lover of the girl.*

SOPHRONA, *old nurse of Myrrhina.*

SANGARIUS,<sup>3</sup> *a slave, perhaps of Pheidias.*

GORGAS, *the son of Myrrhina, brother of Plangon, the daughter.*

LACHES, *father of the children, now husband of Myrrhina.*

CHORUS, *possibly consisting of the group of hunters mentioned in FRAGMENTUM SABBATICUM. See below.*

SCENE: *the Attic deme of Ptelea (probably on the foothills of Mt. Aegaleus, opposite the south-western end of Mt. Parnes), before the houses of Laches and Pheidias.*

---

<sup>1</sup> This hypothesis is inaccurate in several particulars. The children were probably exposed with birth-tokens through the agency of a nurse, not given directly to the overseer to rear. And it was not the steward who pledged the children in payment of debts, but the boy himself, when grown, undertook that he and his sister should work off the debt as servants to their unknown father and mother.

<sup>2</sup> In the MS. of *Misoumenos* G.-H. find the name spelled Getês.

<sup>3</sup> Sangarius. This name, also spelled Sangas, reappears in Terence, *Eunuchus*, as Sanga.

# ΗΡΩΣ ΜΕΝΑΝΔΡΟΥ

## ACT I

### SCENE 1. ΓΕΤΑΣ, ΔΑΟΣ

ΓΕΤΑΣ

[20] Κακόν τι, Δᾶέ, μοι δοκεῖς πεποηκέναι  
παμμέγεθες, εἴτα προσδοκῶν ἀγωνιᾶς  
μυλῶνα σαυτῷ καὶ πέδας· εὐδηλος εἶ.  
τί γὰρ σὺ κόπτεις τὴν κεφαλὴν οὕτω πυκνά;  
5 τί τὰς τρίχας τίλλεις ἐπιστάς; τί στένεις;

ΔΑΟΣ

οἶμοι.

ΓΕΤΑΣ

                    τοιούτόν ἐστιν, ὦ πονηρὲ συ.  
εἴτ' οὐκ ἐχρῆν, κερμάτιον εἰ συνηγμένοι  
Ἦσοι τυγχάνῃ τι, τοῦτ' ἐμοὶ δοῦναι τέως,  
Ἦν' ἀπολάβῃς τὰ κατὰ σεαυτὸν πράγματα  
10 ὅταν καλῶς θῇς; ὥς σὺν ἀχθομαί γέ σοι.  
Ἦ πασχόντι παμπόνῃηρα.

1 Γετ' / in l. margin, L<sup>2</sup>.

2 ἀγωνιᾶς, J<sup>2</sup>. / ἀγωνιᾶν, I<sup>2</sup>.

6 Γετ' / in r. margin, L<sup>2</sup>.

9 K<sup>2</sup> suppl.

10 Wilam. suppl.

11 . . . . . Ἦρα : / S<sup>2</sup>, J<sup>2</sup> suppl.

# THE HERO

## ACT I—PROLOGUE

### SCENE 1. GETAS, DAVUS

GETAS

You've been and done, I'm thinking, Davus, something bad,  
Some great, big mischief; and you're taking on  
because  
You look for gyves and treadmill—plain as plain  
can be.  
If not, what means such frequent beating of your  
head?  
Or why stop short and pluck your hair? Or why  
these groans?

DAVUS

Ah me!

GETAS

Just so. That's what it is, poor rascal, you!  
Then ought you not, if you've been lucky and amassed  
Some little savings, to have handed them the while  
To me, that you might get them back when you've  
arranged  
Your business? For I'm grieved, I too, along with you  
Who suffer such distress.



# MENANDER

ΔΑΟΣ

[30]

σὺ μὲν οὐκ οἶδ' ὅ τι  
 ἤληρείς· κακῶ γὰρ ἐμπλέγμαι πράγματι.  
 ἄλλοῖόν ἐστ'· ἔγωγε δ' ἔφθαρμαι, Γέτα.

ΓΕΤΑΣ

ἥπως γάρ, κατάρατε;

ΔΑΟΣ

μὴ καταρῶ, πρὸς τῶν θεῶν,  
 15 ἥβέλτιστ', ἐρῶντι.

ΓΕΤΑΣ

τί σὺ λέγεις; ἐρᾶς;

ΔΑΟΣ

ἐρῶ.

ΓΕΤΑΣ

[A 2] ἥ πλέον δυοῖν σοὶ χοινίκων ὁ δεσπότης  
 παρέχει. πονηρόν, Δᾶ'. ὑπερδειπνεῖς ἴσως.

ΔΑΟΣ

πέπουθα τὴν ψυχὴν τι παιδίσκην ὁρῶν  
 συντρεφομένην, ἄκακον, κατ' ἐμαυτόν, ὦ Γέτα.

ΓΕΤΑΣ

20 δούλη 'στίν;

ΔΑΟΣ

[40] οὕτως ἡσυχῇ, τρόπον τινά.  
 ποιμὴν γὰρ ἦν Τίβειος οἰκῶν ἐνθαδὶ  
 Πτελέασι, γεγρονῶς οἰκέτης νέος ὢν ποτε.  
 ἐγένετο τούτῳ δίδυμα ταῦτα παιδιά,  
 ὥς ἔλεγεν αὐτός, ἥ τε Πλαγγών, ἥς ἐρῶ,—

11 μὲν L<sup>2</sup>, S<sup>2</sup>. // Δα in r. margin, L<sup>2</sup>.

12 ληρείς, Croiset. // κακῶ etc. Capps suppl. / ἐτέρῳ  
 συμπ., S<sup>2</sup>.

13 Allinson suppl. / ] . . . . \ ἔφθαρμαι (no interpunct.) J<sup>2</sup>

14 K<sup>2</sup> suppl. // Δα' in r. margin, J<sup>2</sup>.

## THE HERO

DAVUS

I don't know what you mean.  
That's nonsense. This affair is bad, quite different,  
Wherein I'm coiled. I'm ruined, Getas, utterly!

GETAS

But how, you cursèd fool?

DAVUS

Nay, by the gods, good sir,  
Curse not a lover.

GETAS

What? A lover, you?

DAVUS

I am.

GETAS

Your master gives you more than double rations, then.  
A bad thing, Davus. You, perchance, are overfed.

DAVUS

'Tis somewhat with my heart that's wrong as I behold  
A harmless maiden, Getas, in my station reared.

GETAS

So she's a slave?

DAVUS

Yes—partly—in a fashion—yes.  
You see, Tibeius was a shepherd dwelling here  
In Ptelea, though once a house-slave in his youth.  
To him, as he gave out the tale, these babies, twins,  
Were born—this Plangon, she with whom I am in  
love—

---

15 Leeuwen suppl. // Δα / in r. margin.

16 Ad. 444 K. 18 Δα / in l. margin.

20 Γετ / in r. margin.

# MENANDER

ΓΕΤΑΣ

25 νῦν μανθάνω.

ΔΑΟΣ

τὸ μειράκιόν θ', ὁ Γοργίας.

ΓΕΤΑΣ

ὁ τῶν προβατίων ἐνθάδ' ἐπιμελούμενος  
νυνὶ παρ' ἡμῖν;

ΔΑΟΣ

οὗτος. ὦν ἤδη γέρων  
ὁ Τίβειος ὁ πατήρ εἰς τροφήν γε λαμβάνει  
τούτοις παρὰ τοῦ 'μοῦ δεσπότης μνᾶν, καὶ πάλιν—  
30 λιμὸς γὰρ ἦν—μνᾶν, εἴτ' ἀπέσκλη.

ΓΕΤΑΣ

[50] ὥς οὐκ ἀπεδίδου τυχὸν ὁ δεσπότης ὁ σός;  
τὴν τρίτην

ΔΑΟΣ

ἴσως. τελευτήσαντα δ' αὐτόν, προσλαβὼν  
ὁ Γοργίας τι κερμάτιον, ἔθαψε καὶ  
τὰ νόμιμα ποιήσας πρὸς ἡμᾶς ἐνθάδε  
35 ἐλθὼν ἀγαγὼν τε τὴν ἀδελφὴν ἐπιμένει  
τὸ χρέος ἀπεργαζόμενος.

ΓΕΤΑΣ

ἡ Πλαγγὼν δὲ τί;

ΔΑΟΣ

μετὰ τῆς ἐμῆς κεκτημένης ἐργάζεται  
ἔρια διακονεῖ τε.

ΓΕΤΑΣ

παιδίσκη;

25 Δα / in r. margin.

30 Γετ / in r. margin.

37 Δα / in l. margin.

38 τε : παιδισκη : πανν, L<sup>3</sup> Capps. // Δα in r. margin.

27 Δα / in r. margin.

36 Γετ / in r. margin.

## THE HERO

GETAS

Ah, now I understand.

DAVUS

—and Gorgias, the lad—

GETAS

The one now here with us who has our sheep in charge?

DAVUS

Yes, he. Tibeius, then, the father, being old,  
Receives a mina <sup>1</sup> from my master as a loan  
For their support, and then a second one—for times  
Were hard—and then he dried up, skin and bone.

GETAS

Yes, when  
Your master, haply, would not give him number  
three?

DAVUS

Perhaps. However, when he died, this Gorgias  
Secured some little cash and buried him, and then,  
When he had done what custom calls for, came to us  
And brought along his sister and is living here  
And working off the debt.

GETAS

But Plangon, what of her?

DAVUS

She's living with my mistress. As her task she works  
The wool and serves.

GETAS

A maiden serves!

<sup>1</sup> For Greek money values see note on page 18 above.

# MENANDER

ΔΑΟΣ

πάνυ—

Γέτα, καταγελάς;

ΓΕΤΑΣ

μὰ τὸν Ἀπόλλω.

ΔΑΟΣ

πάνυ, Γέτα,

40 ἐλευθέριος καὶ κοσμία.

ΓΕΤΑΣ

τί οὖν σύ; τί

[60] πράττεις ὑπὲρ σαυτοῦ;

ΔΑΟΣ

λάθρα μέν, Ἡράκλεις,  
οὐδ' ἐγκεχείρηκ', ἀλλὰ τῷ μῶ δεσπότη  
εἴρηχ', ὑπέσχηταί τ' ἐμοὶ σὺνοικιεῖν<sup>1</sup>  
αὐτήν, διαλεχθεὶς πρὸς τὸν ἀδελφόν.

ΓΕΤΑΣ

λαμπρὸς εἶ.

ΔΑΟΣ

45 τί λαμπρὸς; ἀποδημεῖ τρῖμηνον ἐπὶ τινά<sup>1</sup>  
πρᾶξιν ἰδίᾳ<sup>1</sup>ν εἰς Λῆμνον. ἐλπίδος δὲ νῦν  
ἐχόμεθα τῆς αὐτῆς· ἐκεῖθεν, εὐχομαι,  
σώζοιτο.

ΓΕΤΑΣ

χρηστὸς οὐτοσί· θυσιῶν τάχ' ἂν<sup>1</sup>  
ὄνησις εἴη.

43 εἴρηχ', Capps corr./ εἴρηκ', L<sup>2</sup>.

44 λαμπρὸς εἶ, Wilam. 46 Sonnenburg suppl.

47 ἐκεῖθεν, Allinson. / C . . I . C . ἐκεῖνος εὐχομαι, Sonnenburg, S<sup>2</sup>.

48 οὐτοσί θυσιῶν, S<sup>2</sup>. // τάχ' ἂν, Capps. / τέ μοι, S<sup>2</sup>.

# THE HERO

# DAVUS

**She's perfectly—**

**You're laughing at me, Getas ?**

# GETAS

## By Apollo, no!

# DAVUS

**She's perfectly the lady, Getas, modest too !**

# GETAS

**But what of you? What are you doing for yourself  
In your affair?**

## DAVUS

Clandestinely, good Heracles,  
I've made her no advances, but have said my say  
To master and he's promised she shall be my mate  
When with her brother he has talked it out.

## GETAS

**Well, then,**

**That's fine for you.**

# DAVUS

**You call it fine? Why, he's from home  
In Lemnos three months now on business of his own.  
May he come safe from there! For now to this same  
hope  
We're clinging still.**

# GETAS

(aside) Good fellow this! (To Davus)  
But it were well

**To sacrifice. 'Twould help, perhaps.**

## MENANDER

### ΔΑΟΣ

πολὺ πῤρεπόντως καὶ καλῶς<sup>1</sup>  
 50 φρονεῖς. ἐγὼ γὰρ καὶ ῤιώτατος σφόδρ' ἀν<sup>1</sup>  
 [70] θύσαιμ'. ἀνόητόν ἐστ<sup>1</sup>ιν ἀμελεῖν τῶν θεῶν<sup>1</sup>—  
 ὦ ξυλοφόρ', ὥς ἐμὲ δεῦρο φέρε πλῆθος ξύλων.<sup>1</sup>  
 . . . . .  
 . . . . .

### ΔΑΟΣ

. . . . . οὐπώποτ' ἡράσθης, Γέτα;

### ΓΕΤΑΣ

55 οὐ γὰρ ἐνεπλήσθην. . . . .

## OTHER FRAGMENTS

### ΗΡΩΣ ΘΕΟΣ

#### No. 1

οὐκ εἰμὶ τούτων τῶν ἡρώων ῤκακῶν.<sup>1</sup>

#### No. 2

209 K δέσποιν', Ἐρωτος οὐδὲν ἰσχύει πλέον,  
 οὐδ' αὐτὸς ὁ κρατῶν ῤτῶν<sup>1</sup> ἐν οὐρανῷ θεῶν  
 Ζεὺς, ἀλλ' ἐκείνῳ πάντ' ἀναγκασθεῖς ποεῖ.

49 Capps suppl. 50 Allinson suppl.

51 ἀνόητον, L<sup>2</sup>, S<sup>2</sup>, J<sup>2</sup>. // ἐστ<sup>1</sup>ιν, S<sup>2</sup>. // ἀμελεῖν τ. θ. Allinson.

52 Allinson suppl., see Capps. / ὠξυλοφορῶ: . σπ, -ϕ ξυλο-  
 φορῶ, or ξυλοφορῶν ἐπιτρίβομαι, S<sup>2</sup>. (For other fragments  
 inserted here by S<sup>2</sup>, see below, p. 300).

55 Fr. 345 Kock.

No. 1 Frag. Zenob. 5. 60, assigned to Hero by Capps,  
 Kock. // ῤκακῶν<sup>1</sup>, Capps suppl.

No. 2, line 2, <τῶν> Grotius add.

## OTHER FRAGMENTS OF "THE HERO"

DAVUS

'Twere very fit ;  
A happy thought ! For now most opportune would be  
My sacrifice. 'Tis senseless to neglect the gods—

(to a peasant passing by)

Hey ! Faggot-bearer ! [Bring me here a lot of  
wood]

. . . . .  
(Perhaps belonging to this same dialogue is another fragment  
from "The Hero.")

DAVUS

(perhaps resuming after his request for faggots)

. . . . . Oh, Getas, have you never loved ?

GETAS

No, for I never had my belly full. . . . .

## OTHER FRAGMENTS OF "THE HERO"

### 1.

*Part of a line which seems to belong to a prologue postponed, as in the "Periceirromene," until after the opening scenes. The Hero-god is speaking and says :*

"I am not one of these (malignant ?) 'Heroes.' "

### 2.

*A fragment, preserved for its sententious commentary on the power of Love, may belong to a later dialogue between Davus and Myrrhina.*

DAVUS

Than Love, my mistress, there exists no greater force.  
Nay, even Zeus himself, who over heaven's gods  
Holds sway, to Love's compulsion yields in every-  
thing.



## MENANDER

### No. 3

210 K ἐχρῆν γὰρ εἶναι τὸ καλὸν εὐγενέστατον,  
τοῦλεύθερον δὲ πανταχοῦ φρονεῖν μέγα.

### No. 4

212 K χούς κεκραμένου  
οἶνου· λαβὼν ἔκπιθι τοῦτον.

### No. 5

213 K πεφαρμάκευσαι, γλυκύτατ', ἀναλυθεὶς μόλις.

### No. 6

#### ΓΟΡΓΙΑΣ

νυνὶ δὲ τοῖς ἐξ ἄστεως  
κυνηγέταις ἤκουσι περιηγήσομαι  
τὰς ἀχράδας.

### No. 7

214 K εὖ ἴσθι, κἀγὼ τοῦτο συγχωρήσομαι.

### No. 8

215 K τῶν <δὲ> παιδισκῶν τινι  
δούς

### No. 9

216 K ὦ δυστυχής, εἰ μὴ βαδιεῖ.

### No. 10

868 K ζ – ποήσεις ἀστικὸν σαυτὸν πάλιν

No. 3, line 2, rejected by W. Meyer (*Sitz. berichte d. ba Acad.* 1890).

No. 5, πεφαρμάκευσαι or ἐπεφαρμακεύσω, Photius (Berlin p. 115, 19, and Suidas.

No. 6. Fr. Sabbaiticum.

No. 8, <δὲ> Meineke inserted.

## OTHER FRAGMENTS OF "THE HERO"

### 3.

*To Davus, likewise, may probably be given the following  
sententious expression of noblesse oblige :*

'Twere right that Honour's beauty stamp the nobly-  
bred  
And that the free-born everywhere think lofty  
thoughts.

### 4.

. . . . . of well-mixed wine  
A pitcher-full. Now take and drink it down . . .

### 5.

*An allusion to the power of Love (made, perhaps, by Davus  
to Pheidias) :*

Scarce from the spell set free, dear sir, you're drugged  
again.

### 6.

*In the following the young Gorgias may, perhaps, be  
alluding to the band of hunters who are to take the rôle of  
chorus :*

. . . Now round our pear-trees I will guide  
These hunters from the city who have just come up.

### 7.

Be well assured, I too will yield in this.

### 8.

. . . . . To some one of the slave-maids giving (it).

### 9.

O luckless you, unless you'll go . . . . .

### 10.

. . . you'll make yourself a city-man again.

# MENANDER

No. 11

*Fragments from Cairo MS.<sup>1</sup>*

Fr. δεζ<sup>2</sup> 1 . . . . . θέλ' οἶμ', ω . . . . .  
 . . . . . ι . . . . . σοι . . . . . τοῦτο τ . . . . .  
 ΧΟΡ' ΟΥ'

## ACT

SCENE. ΛΑΧΗΣ, ΜΥΡΡΙΝΗ

(Λαχ.) Ἦν Ἡράκλεις, ἔα μ' ἀμάρτυρον λέγειν<sup>1</sup>  
 5 . . . . . δίδωμι νύμφῃ . . . . .  
 . . . . . μα . . . . .

Fr. θ<sup>2</sup> . . . . . σι· α· σ· ι· γίν'εται . . . . .  
 . . . . . ιοτι τῆς· πολλῆς υ· λ· . . . . .  
 . . . . . ἐγὼ . . . . . ἢ . . . . .

10 . . . . .

Fr. Ο<sup>2</sup> . . . . . σι· ο· . . . . .  
 τούτῳ : πο . . . . . ἤ τὴν μητέρα<sup>1</sup>

μᾶλλον διηγοῦ τίς πότ' ἐστι. (Μ.) φασὶ μὲν<sup>1</sup>  
 τὴν Θράτταγν. (Λ.) ἀλλ' οὐκ ἐστι. (Μ.) τίς δ'  
 ἐστίν ποτε.

15 (Λ.) σύ, τάλαινα. <(Μ.) τί;> (Λ.) φ' ἀνερῶς γε νῆ  
 Δί', ὧ γύναι.  
 ἐς κόρακας, ἐξέστηκας; (Μ.) οἶα γὰρ λέγεις.

<sup>1</sup> These fragments are combined in this order by S<sup>2</sup> (see also J<sup>2</sup>) and added to Act I. Suppl. not otherwise accredited are by S<sup>2</sup> or J<sup>2</sup>. Other conjectures of S<sup>2</sup> are omitted.

4 ὦ Ἡράκλεις, Jensen. / . . . καθισ, L<sup>2</sup>, K<sup>2</sup>. // ἀμάρτυρον, K<sup>2</sup>. // λέγειν, J<sup>2</sup>.

15 τί; transferred from r. margin by S<sup>2</sup> (J<sup>2</sup>) and assigned to Myrrhina. // συταλαιναφ . . . . . ιερωςγενηδιαωγυναι τι : L<sup>2</sup>. / φανερῶς νῆ Δί' ὧ γύναι. (Myr.) τί <γάρ>, K<sup>2</sup>.

16 Whole line to Myr., S<sup>2</sup>. // : οἶα γὰρ λέγεις : to Myr., L<sup>2</sup>.

## OTHER FRAGMENTS OF "THE HERO"

### 11.

*Several fragments of the Cairo papyrus, preserved in a very mutilated condition, apparently belong to this play. The arrangement and interpretation can be only tentative. Laches, if he is assumed as one of the speakers, has now, as it would seem, returned safely from Lemnos.*

*Lines 1-12.—Three mutilated lines close an "Act." There follows the usual interlude of a "chorus." <sup>1</sup>*

*Lines 13 ff.—Myrrhina is having a dialogue, perhaps with Laches. Plangon's affairs are discussed, and Myrrhina's own past history is disclosed.*

(LACHES) <sup>2</sup>

Good Heracles! Let me talk without anyone to overhear.

*After some, now unintelligible, sentences, Laches perhaps is saying:*

LACHES

Explain who in the world is her mother.

MYRRHINA

They say it is the Thracian woman.

LACHES

But it isn't.

MYRRHINA

Well, who is it then?

LACHES

'Tis you, unfortunate!

MYRRHINA

What!

LACHES

Yes, clearly, you my wife, by Zeus. Crows pick you!  
You're astonished?

MYRRHINA

Why—I—what things you say!

<sup>1</sup> See fragment No. 6, above.

<sup>2</sup> "Heracles" is not an expletive for a woman.

## MENANDER

(Λ.) ἂ καὶ ποιήσω, καὶ δέδοκταί μοι πάλαι.

(Μ.) ἰδρώς, ἀπορία. (Λ.) νῆ Δί' εὖ γ', ὦ Μυρρίνη,  
ἐπ' ἐμαυτὸν ἔλαβον ποιμέν', ὃς βληχώμενον—

(*Lacuna of circa 14 lines.*)

Fr. δεξ<sup>1</sup> 20 . . . . . ον τρ . . . . .

(Λ.) Ἦ τί πέπονθας; ὥς γὰρ ἀνδριὰς παρίστασαι.<sup>1</sup>

(Μ.) ὥς οἰκτρὸν, ἢ τοιαῦτα δυστυχῶ μόνη,

211 Κ ἂ μὴδὲ πιθανὰς τὰς ὑπερβολὰς ἔχει.

(Λ.) Ἦ ἰάσεται μὲν τὸ<sup>1</sup> πάθος ἢ γνώμη σφόδρα·

25 Ἦ ἄλλ' ἠδίκηκεν ἐκ βίας σέ τίς ποτε;

(Μ.) Ἦ ναιχί<sup>1</sup> . . . . ρ: (Λ.) ὑπονοεῖς<sup>1</sup> ὅσπερ<sup>1</sup> ποτ' ἦν;<sup>1</sup>

. . . . . τιτημ . . . . .

Fr. θ<sup>1</sup> . . . . .

ἠσχύνεθ' οὔτω<sup>1</sup>ς . . . . .

30 Ἀλέας Ἀθανᾶς . . . . .

. . . . . τα· και μ . . . . .

Fr. Ο<sup>1</sup> . . . . . ι γε σύ

. . . . . σ ὅτι

. . . . . χεῖρέστατον:

35 . . . . . πρῶτον λέγε.

18 ἀπορία: J<sup>2</sup>./ ἀπορρεῖ, L<sup>2</sup>, K<sup>2</sup> to Laches.

22, 23 Restored from Kock, 211, by Körte. // In pap.  
... ] ιαυτα . . . τυχωμ . . . / . . . . . ς υ . . ρβολας εχ . . . , L<sup>2</sup>.

26 J<sup>2</sup>./ S<sup>2</sup> conj. Ἦ ναιχί, μεθύων γάρ. ὑπονοεῖς ὅστις ποτ' ἦν;<sup>1</sup>

29 S<sup>2</sup>./ ησυχην . . . . υς, J<sup>2</sup>.

OTHER FRAGMENTS OF "THE HERO"

LACHES

That which I shall also make good. I've settled that long since.

MYRRHINA

Sweat and confusion !

LACHES

Yes, good, by Zeus, my Myrrhina, I took unto myself a shepherd who (. . . adopted?) a bleating (baby?).

*(Lacuna of some 14 lines.)*

. . . . .  
. . . . .

LACHES

What is the matter with you? Nay! You stand there like a statue !

MYRRHINA

How pitiable ! I who all alone have such misfortunes as have no believable climax beyond them !

LACHES

Your resolve will bring efficient healing. But did someone by violence once wrong you ?

MYRRHINA

Yes . . . . .

LACHES

Do you guess who in the world it was  
. . . . .  
. . . She was thus brought to shame (at the festival of?) Alea Athena.

*After some unintelligible verse-ends the conversation continues at line 35 :*

(LACHES ?)

. . . . . first tell.

# MENANDER

(M.) ἔτῃ 'στὶν ὀκτὼ καὶ δέκ'. (Λ.) οὐκ ἔστιν μόνη  
 . . . - υ . . . ἄντ'· ἔστω δὲ τοῦτ', εἰ συ<ν>δοκεῖ.

(M.) . . . ΙΙΙC τὸ πρᾶγμα γίνεται: (Λ.) πῶς λαν-  
 θάνει

39 . οπρι. πεσών σε; πῶς δ' ἀπό' λωλε; ἡ πηνίκα—

36 μονη, J<sup>2</sup>.

38 J<sup>2</sup>. / ἡ κρίσις, S<sup>2</sup> suppl. // : πῶς λάνθανει to Laches, Allin-  
 son. / To Myr., S<sup>2</sup>.

39 . οπρι. πεσων, corr. to τὸ προπεσόν, J<sup>2</sup>. / σε, S<sup>2</sup>, J<sup>2</sup>. / σς,  
 pap. / ὁ προπεσών σοι, ? Allinson. / π. ρ(ε). πεσων = παρεκπε-  
 σών, S<sup>2</sup>.

S<sup>2</sup> and J<sup>2</sup> refer to this play also the verse-ends in fragment  
 η. These (revised by J<sup>2</sup>) are :

| <i>Recto</i>                | <i>Verso</i>         |
|-----------------------------|----------------------|
| . . . . . ἄσωτο . . .       | εἰς δὲ λῶν . . . . . |
| . . . κ' αἰ συνδοκ' εἰ. . . | εἰ λθεῖν ἐκείνῳ . .  |
| . . . τ' εἰ δ' αὐτῷ π' α. . | νὴ τὸν Ποσειδῶ . .   |
| . . . φ' τινα . . . . .     | λαβεῖν ὅλο . . . . . |
| . . . . . ον κ . . . . .    | εἰ λθεῖν . . . . .   |

## OTHER FRAGMENTS OF "THE HERO"

(MYRRHINA ?)

She is eighteen years old.

(LACHES ?)

She is not the only one . . . But granted, if you  
agree . . .

MYRRHINA

. . . . . this thing happens.

LACHES

How without your knowledge does . . . fell upon  
you? How did . . . ? When . . . . . ?

. . . . .





**RAGMENTS FROM SIXTY-SEVEN  
OTHER IDENTIFIED PLAYS**

# TITLES OF SIXTY-SEVEN IDENTIFIED PLAYS

N.B.—*The Greek titles are in alphabetical order*

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| ΞΕΝΟΛΟΓΟΣ . . . . .    | THE DRAFTING OFFICER . .                     | 417  |
| ΟΛΥΝΘΙΑ . . . . .      | THE LADY FROM OLYNTHUS                       | 417  |
| ΟΡΓΗ . . . . .         | ANGER . . . . .                              | 417  |
| ΠΑΙΔΙΟΝ . . . . .      | THE SLAVE . . . . .                          | 419  |
| ΠΑΛΛΑΚΗ . . . . .      | THE CONCUBINE . . . . .                      | 421  |
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| ΠΛΟΚΙΟΝ . . . . .      | THE NECKLACE . . . . .                       | 429  |
| ΠΩΛΟΥΜΕΝΟΙ . . . . .   | THOSE OFFERED FOR SALE                       | 433  |
| ΡΑΠΙΖΟΜΕΝΗ . . . . .   | THE GIRL WHO GETS<br>FLOGGED . . . . .       | 435  |
| ΣΙΚΤΩΝΙΟΣ . . . . .    | THE MAN FROM SICYON . .                      | 435  |
| ΣΤΡΑΤΙΩΤΑΙ . . . . .   | THE SOLDIERS . . . . .                       | 437  |
| ΣΥΝΑΡΙΣΤΩΣΑΙ . . . . . | THE LADIES AT LUNCHEON                       | 437  |
| ΤΙΤΘΗ . . . . .        | THE WET-NURSE . . . . .                      | 439  |
| ΤΡΟΦΩΝΙΟΣ . . . . .    | TROPHONIUS . . . . .                         | 439  |
| ΥΔΡΙΑ . . . . .        | THE URN . . . . .                            | 441  |
| ΥΜΝΙΣ . . . . .        | HYMNIS . . . . .                             | 441  |
| ΥΠΟΒΟΛΙΜΑΙΟΣ . . . . . | THE COUNTERFEIT BABY . .                     | 443  |
| ΦΑΝΙΟΝ . . . . .       | PHANIUM . . . . .                            | 447  |
| ΦΑΣΜΑ . . . . .        | THE GHOST . . . . .                          | 448  |
| ΦΙΛΑΔΕΛΦΟΙ . . . . .   | THE BROTHERS IN LOVE . .                     | 457  |
| ΧΑΛΚΕΙΑ . . . . .      | THE FEAST OF THE COPPER-<br>SMITHS . . . . . | 457  |
| ΥΗΡΑ . . . . .         | THE WIDOW . . . . .                          | 459  |
| ΨΕΤΔΗΡΑΚΛΗΣ . . . . .  | THE COUNTERFEIT HERACLES                     | 459  |
| ΨΟΦΟΔΕΗΣ . . . . .     | THE NOISE-SHY MAN . . .                      | 461  |

More or less meagre fragments are given (*cf.* Kock's *Com. Att. fragm.*) under the following additional eighteen titles :

|              |              |
|--------------|--------------|
| ΑΝΑΤΙΘΕΜΕΝΗ  | ΜΗΝΑΓΥΡΤΗΣ   |
| ΑΝΔΡΟΓΥΝΟΣ   | ΝΟΜΟΘΕΤΗΣ    |
| ΑΠΙΣΤΟΣ      | ΟΜΟΠΑΤΡΙΟΙ   |
| ΑΤΤΟΝ ΠΕΝΘΩΝ | ΠΑΡΑΚΑΤΑΘΗΚΗ |
| ΑΦΡΟΔΙΣΙΑ    | ΠΡΟΓΑΜΟΙ     |
| ΔΑΡΔΑΝΟΣ     | ΠΡΟΕΓΚΑΛΩΝ   |
| ΕΓΧΕΙΡΙΔΙΟΝ  | ΣΤΝΕΡΩΣΑ     |
| ΘΕΤΤΑΛΗ      | ΣΤΝΕΦΗΒΟΙ    |
| ΚΑΝΗΦΟΡΟΣ    | [ΧΑΛΚΙΣ].    |

# INTRODUCTION

THE titles of about ninety plays of Menander are known. Apart from the five more or less fragmentary plays of the Cairo papyrus, edited above, identified fragments have been preserved from more than eighty others which yield amounts varying from a few words only to 123 lines of an individual play. In the present volume selections are given from sixty-seven<sup>1</sup> of these identified comedies, arranged according to the alphabetical order of the Greek titles, and including the longer fragments which are edited in the Teubner edition and in Sudhaus's second edition as a supplement to the Cairo papyrus.

The selection has usually been determined by the intrinsic interest of the fragments themselves, although some have been included for other reasons as, for example, citations which reappear, in substance, in Terence<sup>2</sup> or in Plautus. The omitted fragments, it is believed, contain little of value except for the technical student.

The mere list of titles is instructive. Geographical rôles—such as the “Andrian,” “Boeotian,” “Carthaginian,” “Cretan,” “Cnidian,” “Ephesian,” “Messenian,” “Olynthian,” “Perinthian,” “Samian,” “Sicyonian”—indicate, over and above the intimate relations in commerce and war with the outside world, a plentiful admixture of foreign residents and a cosmopolitan outlook, notwithstanding the jealously guarded tradition which demanded Attic parentage for the begetting of lawful children.

Furthermore, although the types are conven-

<sup>1</sup> For list see previous pages.

<sup>2</sup> Citations from Terence are made in accordance with the notation of lines in Sargeaunt's edition, *Loeb Classical Library*.

## INTRODUCTION

tionalized, and although the variations of plot, as has been repeatedly pointed out, are comparatively small in the New Comedy of manners, yet a recapitulation of the list of titles reflects with some completeness the characteristic elements which made up contemporary Attic society as a whole. It is Menander's merit, as remarked by Quintilian and now made clearer to us by recent finds, that he could treat special and hackneyed themes so as to portray the foibles and the virtues of other men remote in place and time.

The repetition of the same titles by different playwrights was much in vogue in the New as in the Old Comedy. In the collection of Comic Fragments more than 250 identical titles reappear respectively in the writings of from two to eight different authors. There would doubtless be many more if we had the complete record. Among Menander's titles forty-eight were shared by him with from one to six other playwrights. In the case of some writers this may have been due to poverty of imagination, but we must remember that even the great tragedians seem to have felt a tacit challenge to recast some of the themes of their predecessors, as, for example, in the case of the "Choephoroi" of Aeschylus, followed by the "Electra" of Sophocles and of Euripides.

This quasi-standardization of titles—like the conventionalizing of types of characters—may have tended to pique rather than to dampen the interest of the audience, and to facilitate the concentration of their critical judgment upon the merits of the poets thus brought into obvious competition. In this connection it may be noted that the "Hypobolimaïos," although this title had been used by at least two of Menander's predecessors, was regarded, after his death at least, as one of his masterpieces.

# FRAGMENTS FROM IDENTIFIED PLAYS

## ΑΔΕΛΦΟΙ

1 K ὦ μακάριόν μ' ἴσθι γυναικ' <sup>1</sup> οὐ λαμβάνω.

3 K εἰ δ' ἔστιν οὗτος τὴν κόρην ἴσθι <sup>2</sup> διεφθορώς.

4 K ἔργον εὐρεῖν συγγενῇ  
πένητός ἐστιν· οὐδὲ εἰς γὰρ ὁμολογεῖ  
αὐτῷ προσήκειν τὸν βοηθείας τινὸς  
δεόμενον· αἰτεῖσθαι γὰρ ἅμα τι προσδοκᾷ.

5 K οὐ παντελῶς δεῖ τοῖς πονηροῖς ἐπιτρέπειν,  
ἀλλ' ἀντιτάττεσθ'· εἰ δὲ μή, τᾶν κατὰ  
ἡμῶν ὁ βίος λήσει μεταστραφεὶς ὅλος.

6 K . . . πρὸς ἅπαντα δειλὸν ὁ πένης ἐστὶ γὰρ  
καὶ πάντας αὐτοῦ καταφρονεῖν ὑπολαμβάνει.  
. . . . .  
ὁ γὰρ μετρίως πράττων περισκελέστερον  
ἅπαντα τάνιαρά, Λαμπρία, φέρει.

<sup>1</sup> μ' ἴσθι γυναικ', Bentley. με· γυναικα, MS.

<sup>2</sup> ὁ, Kock add.

# FRAGMENTS FROM IDENTIFIED PLAYS

## THE BROTHERS

*There was a like-named play by six other comic poets: Alexis the uncle of Menander, Philemon, Diphilus, Apollodorus, Hegesippus, and Euphron. Terence's play, although ascribed in the didascalia wholly to Menander, was indebted in part at least (see Prologue) to the "Companions in Death" by Diphilus. Citations from Terence are made from Sargeaunt's edition, "Loeb Classical Library."*

O happy me, in that I fail to take a wife ! <sup>1</sup>

But if this is he that ruined the girl. <sup>2</sup>

A task it is to find anyone akin to a poor man. For not a single one admits that he belongs to him if he needs assistance. Quite naturally, for he expects him to be asking for something.

We absolutely must not yield to the wicked, but oppose them. Otherwise before we know it our whole life will be turned topsy-turvy.

For the poor man is craven in everything and has the suspicion that everybody looks down on him. <sup>3</sup>

*(Perhaps connected with this.)*

For he that is moderately well off, <sup>4</sup> Lamprias, bears more unflinchingly all that brings annoyance.

<sup>1</sup> cf. Terence, *Adelphoe*, 43, 44.

<sup>2</sup> cf. Terence, *Adelphoe*, 296, 297, 308.

<sup>3</sup> cf. Terence, *Adelphoe*, 605 ff.

<sup>4</sup> Bentley translates "poor."



## MENANDER

8 K ὀκτώ τις ὑποχεῖν ἀνεβόα καὶ δώδεκα  
κυάθους, ἕως κατέσεισε φιλοτιμούμενος.

9 K . . . . . κοινὰ τὰ τῶν φίλων.

10 K ἐγὼ δ' ἀγροῖκος, ἐργάτης, σκυθρός, πικρός,  
φειδωλός.<sup>1</sup>

11 K                                   θεός ἐστι τοῖς χρηστοῖς ἀεὶ  
ὁ νοῦς γάρ, ὥς ἔοικεν, ὦ σοφώτατοι.

12 K τί πολλὰ τηρεῖν πολλὰ δεῖ δεδοικότα;

## ΑΛΙΕΙΣ (ΑΛΙΕΤΣ ?)

13 K χαῖρ', ὦ φίλη γῆ, διὰ χρόνου πολλοῦ σ' ἰδὼν  
ἀσπάζομαι· τουτὶ γὰρ οὐ πᾶσαν ποῶ  
τὴν γῆν, ὅταν δὲ τοῦμόν ἐσίδω χωρίον·  
τὸ γὰρ τρέφον με τοῦτ' ἐγὼ κρίνω θεόν.

14 K ὁ πρῶτος εὐρὼν διατροφήν πτωχῷ τέχνην  
πολλοὺς ἐπόησεν ἀθλίους· ἀπλοῦν γὰρ ἦν  
τὸν μὴ δυνάμενον ζῆν ἀλύπως ἀποθανεῖν.

15 K                                   ὥς δὲ τὴν ἄκραν  
κάμπτοντας ἡμᾶς εἶδον, ἐμβάντες ταχὺ  
ἀνηγάγοντο.

<sup>1</sup> ? sc. (cf. Terence, *Ad.* 866–867), ἀκριβής, χαλεπὸ, γεῖ  
μηκα νῦν. Allinson.

## FRAGMENTS FROM IDENTIFIED PLAYS

Someone kept bawling out to pour "eight" cups and "twelve," until he floored him in the drinking bout.

Friends have all in common.<sup>1</sup>

But I, a country gawk, a working man, dour, sour, miserly (have married a wife!)<sup>2</sup>

O ye the wisest of the wise, unto the good their Reason ever is a god, it seems.

Why should one have excess of caution from excess of fear?

## THE FISHERMEN

*Of fifteen citations preserved from this play the following are the more significant.*

*"Breathes there the man . . . ?"*

Greeting, O dear my country, long the time gone by  
Till now I see and kiss thee. Not to every land  
Would I do this, but only when I see my own  
Home place. The spot that bred me, this I count  
a god.

The man who first invented the art of supporting beggars made many wretched. For the obvious thing were that he who cannot live without misery should die.<sup>3</sup>

As we doubled the headland they saw us, and, embarking, quickly put to sea.

<sup>1</sup> cf. Terence, *Adelphoe*, 804.

<sup>2</sup> cf. Terence, *Adelphoe*, 866, 867; Aristoph. *Clouds*, 43.

<sup>3</sup> cf. Plautus, *Trinum*, 2. 2. 58.

## MENANDER

21, 22, 23 K . . . παχὺς γὰρ ὕς ἔκειτ' ἐπὶ στόμα.

.....  
ἐτρύφησεν ὥστε μὴ πολὺν τρυφᾶν χρόνον.

.....  
ἴδιον ἐπιθυμῶν μόνος μοι θάνατος οὗτος φαίνεται<sup>1</sup>  
εὐθάνατος, ἔχοντα πολλὰς χολλάδας κεῖσθαι  
παχύν,

ὑπτιον, μόλις λαλοῦντα καὶ τὸ πνεῦμ' ἔχοντ' ἄνω,  
ἐσθίουντα καὶ λέγοντα “ σήπομ' ὑπὸ τῆς ἡδονῆς.”

24 K εὐποροῦμεν, οὐδὲ μετρίως· ἐκ Κυῖνδων χρυσίον,  
Περσικαὶ στολαὶ δὲ κεῖν<sup>2</sup>τα<sup>2</sup> πορφυραῖ, τορεύματα  
ἔνδον ἔστ', ἄνδρες, ποτήρι'<sup>3</sup> ἄλλα τ' ἀργυρώματα<sup>1</sup>,  
κᾶκτυπωμάτων πρόσωπα, τραγέλαφοι, λαβρώνια.

## ΑΝΔΡΙΑ

39 K εὐρετικὸν εἶναί φασι τὴν ἐρημίαν  
οἱ τὰς ὀφρῦς αἶροντες.

41, 42 K . . . . λούσατ' αὐτὴν αὐτίκα . . .  
καὶ τεττάρων ὥων μετὰ τοῦτο, φιλτάτη,  
τὸ νεοττίον.

48 K τὸ δ' ἐρᾶν ἐπισκοτεῖ  
ἅπασιν, ὥς ἔοικε, καὶ τοῖς εὐλόγως  
καὶ τοῖς κακῶς ἔχουσιν.

50 K ζῶμεν γὰρ οὐχ ὥς θέλομεν, ἀλλ' ὥς δυνάμεθα.

Perhaps fragm. 797 K (see below) is to be referred to the  
'Ανδρία on account of the apparent reminiscence in Terence's  
play.

<sup>1</sup> Note in fragm. 23 the change to trochaic metre.

<sup>2</sup> δὲ κεῖνται, Heindorf. / δ' ἐκεῖναι, MS.

## FRAGMENTS FROM IDENTIFIED PLAYS

For a fat hog lay upon his snout . . . . So wantonly he gormandized that he'd not wanton long.

.....  
If I desired some appropriate form of death this one alone appears as euthanasia: prone on my back to lie, with well-creased paunch, fat, scarce uttering a word, with upward panting breath, and eat and eat and say: "I rot for very pleasure."

We are well off and in no mere average way. There is gold from Cyinda; there is store of purple robes from Persia; we have within, gentlemen, *repoussé* work, drinking cups, and other silver ware, and masks of raised relief, goat-stag drinking horns, wide-eared vessels.

### THE LADY OF ANDROS

*Menander, by certain changes and additions, afterwards adapted this in his "Perinthia" (q.v.), and Terence drew his "Andria" from a contaminatio of the two.*

The "eyebrow-lifters" <sup>1</sup> claim that solitude ministers to invention.

Give her a bath forthwith . . . . . And after that, my dear, the yolks of four eggs.<sup>2</sup>

Love darkens counsel, as it seems, for all—both for the reasonable and the ill-advised alike.

We live, not as we wish to, but as we can.<sup>3</sup>

<sup>1</sup> The "high-brows." cf. Terence, *Andria*, 406.

<sup>2</sup> cf. Terence, *Andria*, 483, 484.

<sup>3</sup> cf. Terence, *Andria*, 805.

---

<sup>3</sup> ποτήρι' ἄλλα τ' ἀργυρώματα, Kock. / ποτηρίδια, τορεύματα, MS.

ANΕΨΙΟΙ

**63** Κ τὸ κακῶς τρέφοντα χωρὶ' ἀνδρείους ποεῖ.

# ΑΡΡΗΦΟΡΟΣ ἡ ΑΤΛΗΤΡΙΣ

Α

5 πέραινε. σωθείης δὲ νῦν. ἀληθινὸν  
εἰς πέλαγος αὐτὸν ἐμβαλεῖς γὰρ πραγμάτων,  
οὐ Λιβυκόν, οὐδ' Αἰγαῖον ἢ οὐδὲ Σικελικόν<sup>12</sup>  
οὐ τῶν τριάκοντ' οὐκ ἀπόλλυται τρία  
πλοιάρια· γήμας δ' οὐδὲ εἰς σέσωσθ' ὅλως.

<sup>2</sup> οὐδὲ Σικελικόν, Cobet add.

## FRAGMENTS FROM IDENTIFIED PLAYS

### THE COUSINS

'Tis nature's way that Love  
is something deaf to admonition and withal  
Tis hard to down a god or youth in argument.

A son with sense—that's happiness, but troublesome  
is the possession of a daughter to her sire.

Go in and fetch  
A torch, a lamp, a lamp-stand, or what else there be,  
But anyhow make light a-plenty . . . .

Heroes are bred by lands where livelihood comes hard.

### THE PEPLOS BEARER or THE FLUTE GIRL

*For these arrephoroi or maidens who carried the peplos and other holy things at the festival of Athena Polias see the 'Lysistrata' (641 ff.) of Aristophanes.*

*The fragments of this play, scanty as they are, acquaint'us with a considerable cast of characters.*

A

..... You will not marry, if you've any sense,  
And leave this life of yours. For I who speak to you  
Have married. Therefore I advise you: "Do not  
wed!"

B

The matter's voted and decreed. Be cast the dice!

A

Well then, go on. But heaven send you come off safe.  
On a real sea of troubles you're embarking now—  
No Libyan, no Aegean, nor Sicilian sea  
Where three boats out of thirty may escape from  
wreck—

There is no married man at all who has been saved!

## MENANDER

# ANEPΣIOI

- 59 K φύσει γάρ ἐστ' ἔρως  
καὶ νουθετοῦντος κωφόν· ἅμα δ' οὐ ῥάδιον  
νεότητα νικᾶν ἐστι καὶ θεὸν λόγῳ.
- 60 K εὐδαιμονία τοῦτ' ἐστὶν υἱὸς νοῦν ἔχων·  
ἀλλὰ θυγάτηρ κτήμ' ἐστὶν ἐργῶδες πατρί.
- 62 K Ἦοῖσ' <sup>1</sup> εἰσιὼν  
πανόν, λύχνον, λυχνοῦχον, ὃ τι πάρεστι· φῶς  
μόνον πολὺ ποίει.
- 63 K τὸ κακῶς τρέφοντα χωρί' ἀνδρείους ποεῖ.

# ΑΡΡΗΦΟΡΟΣ ἢ ΑΤΛΗΤΡΙΣ

- 65 K
- A
- οὐ γαμείς, ἂν νοῦν ἔχῃς,  
τοῦτον καταλιπὼν τὸν βίον· γεγάμηκα γὰρ  
αὐτός· διὰ τοῦτο σοὶ παραινῶ μὴ γαμεῖν.
- B
- δεδογμένον τὸ πρᾶγμ'· ἀνερρίφθω κύβος.
- A
- 5 πέραινε. σωθείης δὲ νῦν. ἀληθινὸν  
εἰς πέλαγος αὐτὸν ἐμβαλεῖς γὰρ πραγμάτων,  
οὐ Λιβυκόν, οὐδ' Αἰγαῖον ἢ οὐδὲ Σικελικόν<sup>12</sup>  
οὐ τῶν τριάκοντ' οὐκ ἀπόλλυται τρία  
πλοιάρια· γήμας δ' οὐδὲ εἰς σέσωσθ' ὅλως.

<sup>1</sup> *olσ'*, add. Dobree.

<sup>2</sup> οὐδὲ Σικελικόν, Cobet add.

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The matter's voted and decreed. Be cast the dice!

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On a real sea of troubles you're embarking now—  
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Where three boats out of thirty may escape from  
wreck—

There is no married man at all who has been saved!



# MENANDER

86 Κ εἰς δὲ κινήσῃ μόνον τὴν Μυρτίλῃν  
ταύτην τις ἢ τίτθην καλῇ, πέρας<sup>1</sup> ποιεῖ  
λαλιᾶς· τὸ Δωδωναῖον ἂν τις χαλκίον,  
ὃ λέγουσιν ἡχεῖν, ἣν παράψῃθ' ὁ παριών,  
5 τὴν ἡμέραν ὅλην, καταπαύσαι θᾶπτον ἢ  
ταύτην λαλοῦσαν· νύκτα γὰρ προσλαμβάνει.

67 K                    πάντας μεθύσους τοὺς ἐμπόροῦς  
 ποεῖ τὸ Βυζάντιον. ὅλην ἐπίνομεν  
 τὴν νύκτα διὰ σέ καὶ σφόδρ' ἄκρατόν μοι δοκῶ.  
 ἀνίσταμαι γοῶν τέτταρας κεφαλὰς ἔχων.

68 K τὰ πατρῶα μὲν ποιεῖ καιρός ποτε  
ἀλλότρια, σώζει δ' αὐτά που τὰ σώματα·  
βίου δ' ἔνεστιν ἀσφάλει' ἐν ταῖς τέχναις.

69 K Α .  
 ἐλλέβορον ἤδη πῶποτ' ἔπιες, Σωσία;  
(ΣΩΣΙΑΣ)  
 ἄπαξ.

Α

πάλιν νῦν πῖθι· μαίνει γὰρ κακῶς.

70 K πάντα ὅτι<sup>2</sup> τῷ καλῷ λογῷ  
 ἱερὸν· ὁ νοῦς γάρ ἐστιν ὁ λαλήσων θεός.

71 Κ ὦ τρισκατάρατε, ζωπύρει τοὺς ἄνθρακας·

72 Κ ἄνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται.

<sup>1</sup> Bentley, πέρας οὐ ποεῖ.

<sup>2</sup> πάντα ἑστὶ, Mein., πάντ' ἐστὶ, MS.

<sup>1</sup> This copper or bronze (cymbal) at Dodona became proverbial. Strabo (*z. epitome* 3) says: "There was in the Holy Place a copper cymbal (or ? caldron) and above it the statue

## FRAGMENTS FROM IDENTIFIED PLAYS

But if one merely sets this Myrtilé a-going or calls her a curse," she chatters to the limit. The Dodonaean bronze,<sup>1</sup> which they say rings on the livelong day, a passer-by but touch it, you might check sooner in this woman's chatter; for she takes in the night in addition.

Byzantium makes all the traders tipsy. The whole night through for your sake we were drinking, and, I think, 'twas very strong wine too. At any rate let us get up with a head on for four.

Some occasion alienates your patrimony, while it lives, we'll say, your mere body; but secure livelihood exists in handicraft.

A

Have you ever yet drunk hellebore, Sosias?

SOSIAS

No, once.

A

Now take another drink. For you are badly crazed.

..... For right Reason there is sanctuary  
anywhere, for Mind is the god to give an oracle.

O thrice accursed, fan the coals to flame!

A man's character is revealed by his speech.<sup>2</sup>

A man with a copper scourge in his hand. . . . This scourge triple and wrought in chain-fashion with astragali (*i.e.* jackstones or 'jackstones') dependent from it. And whenever the astragali were stirred by the winds they, by continually striking the copper, would give forth sounds reëchoing long enough for one, who was measuring the time from the beginning to the end of the echo, to count up to four hundred." Proverb, repeated in *Self-Tormentor*, 143 K.

## MENANDER

### ΑΣΠΙΣ

74 K ὦ τρισάθλιοι •  
 Ἰσατράπαι,<sup>1</sup> τί πλέον ἔχουσι τῶν ἄλλων; βίον  
 ὥς οἰκτρὸν ἐξαντλοῦσιν οἱ τὰ φρούρια  
 τηροῦντες, οἱ τὰς ἀκροπόλεις κεκτημένοι.  
 5 εἰ πάντας ὑπονοοῦσιν οὕτω ῥαδίως  
 ἐγχειρίδιον ἔχοντας αὐτοῖς προσιέναι  
 οἴαν δίκην διδόασιν.

75 K δ βούλεται γὰρ μόνον ὁρῶν καὶ προσδοκῶν  
 ἀλόγιστος ἔσται τῆς ἀληθείας κριτής.

76 (a and  
 b) K στρατιώτην, Σμικρίνη, σωτηρίας  
 ἔστ' ἔργον εὔρεῖν πρόφασιν, ὀλέθρου δ' εὖπορον.

77 K πολλοὶ γὰρ ἐκλελοιπότες  
 τὸν χάρακα τὰς κώμας ἐπόρθουν.

78 K ἔχων τὴν ἀσπίδα  
 ἔκειτο συντετριμμένην.

79 K Ἑλληνίς, οὐκ Ἰβηρίς.

### ΒΟΙΩΤΙΣ

88 K οὐ δεῖ διαβολῆς καταφρονεῖν, οὐδ' ἂν σφόδρ' ἢ  
 ψευδής· ἐπίσταντ' αὐξάνειν αὐτήν τινες,  
 δι' οὓς φυλάττεσθαι τὰ τοιαῦτ' ὀρθῶς ἔχει.

89 K πολλὰ δύσκολα  
 εὖροις ἂν ἐν τοῖς πᾶσιν· ἀλλ' εἰ πλείονα  
 τὰ συμφέροντ' ἔνεστι, τοῦτο δεῖ σκοπεῖν.

90 K πλοῦτος δὲ πολλῶν ἐπικάλυμμ' ἐστὶν κακῶν.

<sup>1</sup> σατράπαι, Kock add.

## FRAGMENTS FROM IDENTIFIED PLAYS

### THE SHIELD

#### *Pride*

..... O thrice-wretched nabobs! What do they possess more than others? What pitiful results from baling of life's bark, with all the garrisons they set and citadels they own! If they, beneath it all, are conscious that thus lightly all men, dagger in hand, are coming after them, what a penalty they pay!

#### *Prejudice*

Now if he sees and looks for only what he longs for, he'll not be a rational judge of truth.

The problem for a soldier, Smicrines,<sup>1</sup> is to find a pretext for saving himself; for dying there is plentiful provision.

For many, leaving the stockade utterly deserted, were plundering the villages.

He lay there with his shield crushed to shapelessness.

She's no Iberian, she's a Greek.

### THE BOEOTIAN GIRL

One must not despise slander, no matter how false it may be. Some people know how to increase it, and on their account it is well to be on one's guard against such actions.

You'd find in them all many things to harass; but if the advantages are in the majority—that's the thing to look at.

Property covereth a multitude of woes.

<sup>1</sup> cf. the Smicrines of *The Arbitrants*. For the thought cf. Plato, *Apology*, 39a.

# MENANDER

## THE FARMER

**ARGUMENT :—***Cleænetus, an old bachelor farmer, is living in a country deme where he continues to work like a day-labourer although owner of the farm. Years before he had (apparently) known and loved Myrrhina, from whom, however, he had separated before the birth of her daughter. She meanwhile had (apparently) married and is now a widow living in poverty. Her son, Gorgias,<sup>1</sup> finds employment in the country with Cleænetus. One day the old farmer, wielding his heavy two-pronged mattock, wounds himself severely, and would have died but for the really filial care of the young man. Grateful for this, Cleænetus in his convalescence questions Gorgias about his circumstances and, not connecting the mother with his own former love affair, determines to marry her daughter, Gorgias's half-sister, to relieve at the same time their poverty and his own loneliness. Myrrhina, when informed of this, is greatly perplexed, partly perhaps because she is secretly aware that Cleænetus is the girl's father (if this may be assumed), and certainly because her daughter has already had an affair with the son of their rich neighbour "X."*

*When the (longer) fragment begins the lover, son of "X," has been placed in an awkward position. His father, who has doubtless heard of his amour with a portionless girl, has determined to marry him at once to his own half-sister. The development of the plot is lost, but, judging from similar plots in Menander, we may assume that all difficulties were surmounted in the parts of the play now lost. Perhaps there may have been a recognition scene between Cleænetus and Myrrhina, the former marrying the latter instead of her daughter and thus giving legitimacy and a dowry to their daughter, who would thereby be enabled to marry the rich man's son. Cleænetus may also have adopted Gorgias and put him in the way of marrying "Hedeia," his new brother-in-law's half-sister.<sup>2</sup>*

<sup>1</sup> G.-H. think that Gorgias is the rich neighbour "X."

<sup>2</sup> The above agrees more nearly with Kretschmar than with Grenfell and Hunt's edition in the interpretation of the text and the assignment of parts. G.-H. take Gorgias (of fragm. 93, 95 K—line 102 not being included in their edition) as the rich father of Hedeia's lover.

# FRAGMENTS FROM IDENTIFIED PLAYS

## DRAMATIS PERSONAE

### I. With speaking parts preserved :

1. "Z," a youth, son of "X" and half-brother of Hedeia.
2. MYRRHINA, a poor widow (?), (formerly known (?) to Cleaenetus), mother of the young man (Gorgias?) and of his half-sister, "Y," with whom "Z" is in love.
3. DAVUS, a slave of "X."
4. PHILINNA, an old woman, confidential servant of Myrrhina and nurse of her daughter.
5. GORGIAS, (?) the son of Myrrhina.

### II. Other characters, some of them mutes :

6. CLEAENETUS, the farmer of the title-rôle.
7. SYRUS, another slave of "X."
8. "X,"<sup>1</sup> a well-to-do Athenian, father of "Z."
9. HEDEIA,<sup>2</sup> half-sister of "Z," daughter of "X" and of his present wife.
10. "Y," a young girl, daughter of Myrrhina (and (?) illegitimate daughter of Cleaenetus).

SCENE : Athens (?), the house of "X," a well-to-do Athenian, on one side of the stage and that of Myrrhina on the other. The son of "X" comes out of his father's house and goes towards that of Myrrhina and stands hesitating before her door while he makes an explanatory speech. When the fragment begins he is speaking, perhaps, of his relations with the brother of his sweetheart. He has just been off on a business trip and, upon his return, finds preparations for his own wedding already in full swing.

<sup>1</sup> The "Gorgias" of line 102 and of fragm. 93, 95 K is identified by Blass and G.-H. with "X," but, as being a stock name in the New Comedy for a young man (cf. *The Hero*), it seems probable that it is the name of Myrrhina's son.

<sup>2</sup> Hedeia, a probable conjecture by Wilamowitz.

# MENANDER

## ΓΕΩΡΓΟΣ

("Z")

- .....προσιῶν πράττων ~ -  
 .....ὑποφοβούμενος ~ -  
 ἦν δ' οὐ πονηρὸς οὐδ' ἐδόκουν ἁμαρτάνειν,  
 ἀλλὰ τόθ' ὁ μεираκίσκος ἐν ἀγρῷ διετέλει.  
 5 ἔτυχε δὲ συμβεβηκὸς ὃ μ' ἀπολώλεκε  
 ἀπόδημον εἰς Κόρινθον ἐπὶ πράξιν τινα.  
 ἀνιῶν ὑπὸ νύκτα γινομένους ἑτέρους γάμους  
 καταλαμβάνω μοι, τοὺς θεοὺς στεφανουμένους  
 τὸν πατέρ' αὖθ' ἔνδον· ἐκδίδωσι δὲ  
 10 αὐτὸς ὁ πατήρ. ὁμοπατρία γάρ ἐστί μοι  
 ἐκ τῆσδε τῆς νυνὶ γυναικὸς τρεφομένης  
 γεγῶσ' ἀδελφῇ. τίνα δὲ δυσφεύκτῳ κακῷ  
 τρόπον μάχωμ' οὐκ οἶδα· πλὴν οὕτως ἔχω·  
 ἐξῆλθον ἐκ τῆς οἰκίας οὐδὲν φράσας.  
 15 οὕτως λιπὼν δὲ τὸν γάμον τὴν φιλτάτην  
 ἤδει' ἀδικήσαιμ' ἄν· οὐ γὰρ εὐσεβές.  
 κόπτειν δὲ μέλλων τὴν θύραν ὀκνῶ πάλαι·  
 οὐκ' οἶδα γὰρ τὸν ἀδελφὸν εἰ νῦν ἐξ ἀγροῦ  
 ἐνθάδ' ἐπιδημεῖ. πάντα προνοεῖσθαι με δεῖ.  
 20 ἀλλ' ἐκποδὼν ἄπειμι καὶ βουλεύσομαι  
 τοῦτ' αὖθ', ὅπως δεῖ διαφυγεῖν με τὸν γάμον.

3 Suppl. Nicole from Fr. 99 K ἦν δ' οὐ πονηρὸς οὐδ' ἐδόκουν  
 (although long for space). // ἁμαρτάνειν, K<sup>2</sup>.

4 ἀλλὰ τόθ', Allinson. / καὶ γὰρ τόθ', K<sup>2</sup>.

5 ἔτυχε δὲ, Allinson. / νῦν δ' ἔτυχε, K<sup>2</sup>. / ἔτυχε τὸ, G.-H.

7 ἀνιῶν, Allinson. / κατιῶν, K<sup>2</sup>. / ἐλθὼν, G.-H. // ἑτέρους,  
 Dziatzko. / ἤδη, G.-H. / γινομένους γὰρ τοὺς γάμους, S<sup>2</sup>. / γινομένη  
 τοὺς γάμους, pap.

8 στεφανομένους, G.-H., εσταφανους, pap.

9 Nic. suppl.

10 Bury suppl.

FRAGMENTS FROM IDENTIFIED PLAYS

THE FARMER

“ Z ”

. . . . .

I was not base nor did I even think I erred about it. However, the young fellow at that time was staying in the country. Now, as it happens, there has occurred something which has ruined me while I was off in Corinth on some business. On my return at nightfall I find other nuptials under way for me, the statues of the gods receiving wreaths, my father making sacrifice within. It is my father himself who is giving away the bride—for I have a half-sister born of her whom he now has to wife. In what way I am to fight against this pressing evil, I know not. However, this is how I'm placed. I left the house without saying a word. But if I should thus desert the marriage I should be wronging my dearest Hedeia. That would be a breach of duty. And this long while now I have been hesitating to knock at this door; for I don't know whether the brother is now here at home, come back from the country. I must provide for everything. Well, I'll be off, out of the way, and I'll make plans about precisely this, how I am to escape the marriage.

(Exit “ Z.”)

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11 . . . . . νυνί, pap.                      12 Suppl. Préchac, K<sup>2</sup>.  
13 τροπόν μάχωμ', S<sup>2</sup> suppl.  
14 ἔξῃλθον ἐκ τῆς οἰκίας, G.—H. suppl.  
16 Ἡδεῖαν Wilam. in lacuna of three letters (...αν) suppl.  
(as written Ἡδεῖαν). // εὐσεβές, Nic., K<sup>2</sup>, corr. for εὐσεβός of pap.  
17–19 Nic. restored.



## MENANDER

### SCENE. MYPPINH, ΦΙΛΙΝΝΑ

- (Μυ.) ἄλλ' ὥς πρὸς εὖνουν, ὦ Φίλιν<ν>α, τοὺς λόγους  
 ἔπ'ορουμένη σε πάντα τὰ μαυτῆς λέγω.  
 ἔν τ'οῖσδ' ἐγὼ νῦν εἰμί. (Φι.) καί, νῆ τῷ θεῷ,  
 25 ἔγ'ωγ' ἀκούουσ', ὦ τέκνον, μικροῦ δέω  
 ἔπρ'ὸς τὴν θύραν ἐλθοῦσα καὶ καλέσασα τὸν  
 ἄλαζόν' ἔξω τοῦτον εἰπεῖν ὅσα φρονῶ.  
 (Μυ.) ἔμοί γε, Φίλιν<ν>α, χαιρέτω. (Φι.) τί χαιρέτω;  
 οἰμῶζέτω μὲν οὖν τοιούτος ὢν. γαμεῖ  
 30 ὁ μ'αὐτὸς οὗτος ἡδίκηκῶς τὴν κόρην;  
 (Μυ.) λόγους<sup>1</sup> τοσούτους κατατίθου<sup>1</sup>. προσέρχεται  
 ἡμῖν<sup>1</sup> ὁ θεράπων ἐξ ἀγροῦ Δᾶος· βραχύ,  
 φίλῃ<sup>1</sup>η, μεταστῶμεν. (Φι.) τί δ' ἡμῖν, εἰπέ μοι,  
 τούτου<sup>1</sup> μέλει; (Μυ.) καλόν γ' ἂν εἴη, νῆ Δία.

### SCENE. ΔΑΟΣ, ΜΥΡΡΙΝΗ, ΦΙΛΙΝΝΑ

- (Δα.) ἀγρὸν εὖσε<sup>1</sup>βέστερον<sup>1</sup> γεωργεῖν οὐδ'ένα  
 36 οἶμαι· φέρει γὰρ μυρρ<sup>1</sup>ίνην, κιττόν<sup>1</sup> καλόν,  
 ἄνθη τοσαῦτα· τᾶλλα δ' ἄν τις καταβάλῃ<sup>1</sup>η,

24-25 Blass suppl.

26, 27 Nic. suppl.

28 ἐμοί, Ell., G.-H.

29 οἰμῶζέτω, Nic.// τοιούτος, Nic./ τοι.τως, pap./ τοούτος, S<sup>1</sup>.

30 οὗτος, pap./ οὕτως, Wilam.

31 λόγους, G.-H. suppl.// τοσούτους κατατίθου, Nic., G.-H.  
 restored.

32 ἡμῖν, G.-H.

33 φίλη, S<sup>1</sup>.// Ὡ . . η, J<sup>2</sup>.// τηδῖ, G.-H.

34 τούτου, Nic. suppl.

35-37 are variously restored from frag. 96 K, i.e.

ἀγρὸν εὖσεβέστερον γεωργεῖν οὐδένα  
 οἶμαι· φέρει γὰρ ὅσα θεοῖς ἄνθη καλά,  
 κιττόν, δάφνην· κριθὰς δ' ἐὰν σπείρω, πάντ'  
 δίκαιος ὢν ἀπέδωχ' ὅσας ἂν καταβάλω.

37 τᾶλλα . . . καταβάλῃ = frag. 899 K.

## FRAGMENTS FROM IDENTIFIED PLAYS

### SCENE 2. MYRRHINA, PHILINNA

*(Enter Myrrhina and Philinna from Myrrhina's house, conversing.)*

MYRRHINA

Well, Philinna, to you because you're loyal I say my say and tell you all my tale. Such is my present plight.

PHILINNA

Yes, and, by the Twain Goddesses, on hearing you, my child, I all but have to go to his door and call out that impostor to tell him what I think.

MYRRHINA

For all I care, Philinna, here's "Good-bye" to him!

PHILINNA

What? "Good-bye"? Nay, a plague on him, I say, for being such an one! Shall this blackguard go marry when he has done a wrong like this to our maid?

MYRRHINA

Have done with so much talk. Here we have Davus the servant coming from the country. Let's step aside a little, my dear.

PHILINNA

What do we care about him? Now tell me that.

MYRRHINA *(urgently)*

It really would be wise, by Zeus.

### SCENE 3. DAVUS, MYRRHINA and PHILINNA *(in concealment)*

DAVUS

*(enters, with Syrus his fellow-slave)*

Methinks there's no one tills a more religious soil. For it yields its dues of myrtle,<sup>1</sup> ivy fair, so many flowers. And what other crops soever anyone puts

<sup>1</sup> A pun on Myrrhina's name, of whose presence Davus is already aware.

## MENANDER

ἀπέδωκεν ὀρθῶς καὶ δικαίως, οὐ γὰρ πλέον<sup>1</sup>  
 ἀλλ' αὐτὸ τὸ μέτρον. ὁ Σύρος εἰσένεγχε' ὁμῶς  
 40 πάνθ' ὅσ' ἀνα<sup>2</sup>φέρομεν ταῦτα πάντ' εἰς τοὺς  
 γάμους.

ὦ χαῖρε πολλά, Μυρρίνη. (Μυ.) <πά>νυ καὶ  
 σύ γε

(Δα.) οὔ<sup>3</sup> σε καθεώρων, γεν<ν>ικὴ καὶ κοσμία  
 γύναι. τί πράττεις; βούλομαί σ' ἀγαθῶν λόγων,  
 μᾶλλον δὲ πράξεων ἐσομένων, ἂν οἱ θεοὶ  
 45 ἔθ' ἔλ<sup>4</sup>ωσ<sup>5</sup>ι, γνῶ<sup>6</sup>ν<sup>7</sup>αι καὶ φθάσαι πρῶτ<sup>8</sup>ος φράσας.<sup>9</sup>  
 ὁ Κλεαίνετος γάρ, οὗ τὸ μεράκιον ἀγρόν<sup>1</sup>  
 ἐργάζεται, πρῶην ποτ' ἐν ταῖς ἀμ<sup>10</sup>πέλοις<sup>11</sup>  
 σκ<sup>12</sup>ά<sup>13</sup>πτων διέκοψε τὸ σκέλος χρηστ<sup>14</sup>ῶς<sup>15</sup> πάνυ.

(Μυ.) τάλαιν' ἐγώ. (Δα.) θάρρει, τὸ πέρας δ' ἄκουέ μου.  
 50 ἀπὸ τοῦ γὰρ ἔλκου, ὡς τριταῖον ἐγένετο,  
 βουβῶν ἐπήρθη τῷ γέροντι, θέρμα τε  
 ἐπέλαβεν αὐτόν, καὶ κακῶς ἔσχεν πάνυ.

(Φι.) ἀλλ' ἐκκορηθείης σύ γ', οἶα τὰ γαθὰ  
 ἦκεις ἀπαγγέλλων. (Μυ.) σιώπα, γράδιον.

(Δα.) ἐνταῦθα χρείας γενομένης αὐτῷ τινος  
 56 κηδεμ<sup>16</sup>όνος οἱ μὲν οἰκέται καὶ βάρβα<sup>17</sup>ροι,

38 πλέον, Nic. restor.

40 ὅσ' ἀναφέρομεν, Ell. restor. / παντασοσφερομεν, MS. /  
 <ἄ>παντ' ὅσα φέρομεν, S<sup>a</sup>.

41 <πά>νυ, G.-H. restor.

42 οὐ σε, Rich. / οσγε, MS. / ὧς γε, G.-H.

45 γνῶναι, Kaibel. / γεῦσαι, G.-H., Blass. // πρῶτος φράσας,  
 G.-H.

46 ἀγρόν, G.-H.

47 Nic. restor.

48 Kaibel restor.

51-52 βουβῶν . . . αὐτόν = fragm. 98 K.

53 ἐκκορηθείης σύ γ' = fragm. 903 K.

## FRAGMENTS FROM IDENTIFIED PLAYS

in, it pays back fair and square—no more, but just the same amount! (*Turning towards the house of "X."*) Here, Syrus, take in all of this together, whatever we have brought. All this is for the wedding. (*To Myrrhina, who, with Philinna, comes out of concealment.*) My best greetings, Myrrhina.

MYRRHINA

The same to you, by all means.

DAVUS

I did not see you, discreet and noble lady. How goes it with you? I wish to inform you of some good news—or rather of some events approaching, if so be the gods will—and to be the first to tell. For Cleaenetus, on whose farm your lad is working, while hoeing<sup>1</sup> in the vineyards one day recently, laid open his leg with a good, deep cut.

MYRRHINA

Oh dear me!

DAVUS

Cheer up, and hear me out. For you must know that, in consequence of the wound, on the third day a tumour swelled up on the old man, a fever seized him, and he was in a very bad way.

PHILINNA

Off to the dust-heap, you! Such "good news" as you have come to tell!

MYRRHINA

Hush, Gammer!

DAVUS

And then, when he had need of some caretaker, his brutal house-slaves said with one accord: "It's all

<sup>1</sup> He was using the two-pronged mattock (v. 65).

## MENANDER

“ ἔζησ’ ἐκεῖνος· ἔστιν οἰμώζειν μ’ ἀκ’ ῥάν.”

ἔλ’ ἐ’ γον ἅπαντες, ὁ δὲ σὸς υἱός, οἶον’ εἰ  
νομίσας ἑαυτοῦ πατέρ’, ἀπορθώσας πάλιν

60 ἤλειφεν, ἐξέτριβεν, ἀπέν’ ἵζεν, φαγεῖν  
προσέφερ’ ἐ, παρεμυθεῖθ’, ὃ πάνυ φαύλως ἔχει,  
διαζῶντ’ ἀνέστησ’ αὐτὸν ἐπιμελούμενος.

(Μν.) φίλον τέκνον. (Δα.) νῆ τὸν Δ’, εὖ δῆθ’ οὐτοσί.

ὁ δ’ — ἀναλ’ αβὼν γὰρ αὐτὸν ἔνδον καὶ σχολήν

65 διάγων ἀπαλλαγείς δικέλλης καὶ κακῶν,  
οὕτω τίς ἐστι σκληρὸς ὁ γέρων τῷ βίῳ—  
τοῦ μειρακίου τὰ πράγματ’ ἀνέκρινεν, τίνα  
ἔστ’, οὐχὶ παντάπασιν ἀγνοῶν ἴσως.

διερχομένου δὲ τοῦ νεανίσκου τ’ ἄ’ δε,

70 τά τε τῆς ἀδελφῆς ἐμβαλόντος σοῦ <τε> καὶ  
τῶν σῶν, πάθημ’ ἔπαθέν τι κοινόν, καὶ χάριν  
τῆς ἐπιμελείας ὧς ἐκ παντὸς λόγου  
δεῖν αὐτὸν ἀποδοῦναι, μόνος τ’ ὢν καὶ γέρων  
ν’ οὐ ν’ ἔσχε· τὴν γὰρ παιδ’ ὑπέσχηται γαμεῖν.

75 κ’ ἐφάλαιόν ἐστι τοῦτο τοῦ παντὸς λόγου.

ἡ’ ξ’ οὔσιν ἤδη δεῦρ’, ἅπεισιν εἰς ἀγρὸν  
ὁμ’ οὐ λαβών· παύσεσθ’ ἐπενία μαχόμενοι  
δυσνουθετήτῳ θ’ ἡρίτῳ καὶ δυσκόλῳ,

57 G.—H.

59 πάτερ’ ἀπορθώσας πάλιν, G.—H. restor. / πορίσας φάρμακα,  
Kretsch.

61 παραμυθεῖθ’ ὃ, G.—H. / παραμυθεῖτο πάνυφανλος, pap.

62 διαζῶντ’, Haberland from δ...ζ. ντ’, MS. Scan “dya.”

63 φίλον, Weil.

64 ὁ δ’, K<sup>2</sup>. // ἀναλαβὼν, Blass. / ἐπαναλαβὼν, S<sup>2</sup>.

65 διαγών, G.—H. 66 οὕτω, Blass.

67 τοῦ μειρακίου, Blass, Ell.

68 ἔστ’, K<sup>2</sup>, S<sup>2</sup>. / . . . . pap. and S<sup>1</sup> conj. ἔτυχδν’.

69 Kaibel, Weil suppl.

70 τά τε, Weil. // σοῦ <τε> suppl. Blass.

## FRAGMENTS FROM IDENTIFIED PLAYS

over with him, it's time to bid him the long *fare-ill!*" But your son, as though he thought Cleaenetus his own father, raising him up again, kept on anointing him, rubbing him down, washing the wound, bringing him food to eat, encouraging when he was very ill, and by his care restored and brought him through alive.

MYRRHINA

Dear child!

DAVUS

By Zeus, that's well said of him! For this (Cleaenetus) on convalescing, while he had leisure indoors, set free from his mattock and cruel toil—so austere is the old man's way of life—made detailed inquiries into the young man's circumstances, although perchance he was not absolutely unacquainted with them. And as the young fellow rehearsed them, including facts about his sister and you and your misfortunes, Cleaenetus experienced a not unusual impulse and thought that on account of the nursing he should by all means make return. So, being a lone, old man, he took a resolution. He has promised, in fact, to marry your girl. That's the head and front of my whole story. They will be here any minute now. He will go back to the country and take her with him. There will be an end to your fight with poverty—that intractable and most implacable beast, and that too in the midst of

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71 τῶν σῶν, πάθη'μ', Dziatzko./ . . . . . μ, pap.

73 δεῖν, Rich./ δέον, Nic. 74 νοῦν, G-H.

77-78 ὁμοῦ, G.-H. // παύσεσθε . . . δυσκόλῳ, Blass restor., cf. Theophylact. Ep. 29, πεπαύμεθα πέντα μαχόμενοι δυσνοουθετήτῳ θηρίῳ καὶ δυσκόλῳ.

## MENANDER

Ἦ καὶ ταῦτ' ἐν ἄστει· δρεῖ γὰρ ἡ πλουτεῖν ἴσως  
 80 ἡ ζῆν ὄπ' οὐ μὴ μάρτυρας τ' οὐ δυστυχεῖν  
 π' ὀλλούς τις ἔξει τοὺς ὀρώντας· ἔστι δὲ  
 ἄγρ' οὗς εἰς τὸ τοιοῦτ' εὐκτὸν ἢ τ' ἐρημία.  
 εὐ' ἀγγελίσασθαι πρ' ὅς σέ ταῦτ' ἐβουλόμην.  
 ἔρρωσο πολλά. (Μυ.) καὶ σύ. (Φι.) τί πέ-  
 πουθας, τέκνον;

85 τί περὶ πατεῖς τρίβουσα τὰς χεῖρας; (Μυ.) τί  
 γάρ;

Φίλινν', ἀποροῦμαι νῦν τί ποιῆσαί με δεῖ.

(Φι.) περὶ τίνος; (Μυ.) ἡ παῖς ἐστὶ τοῦ τόκου, φίλη,  
 ἐγγὺς . . . . . ἢ τόδε

. . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . .

ΧΟΡΟΎ

79–81 Weil restor., cf. fragm. 928 K.

81–82 For thought cf. fragm. 466 K.

82 ἀγρ' οὗς, Weil, Kaibel.

84 ἔρρωσο, G.–H. / ἔρρωσω, pap., o and ω confused in pap.  
 cf. l. 87. // πολλά. (Μυ.) καὶ σύ (omit γε of pap.), K<sup>2</sup>, Kaibel, S<sup>2</sup>.

84–86 Nic. suppl.

87 περ', Stephani, S<sup>2</sup>. / οἱμοι, Nic. / . . . ι, G.–H. // τοῦ τόκου,  
 φίλη, S<sup>2</sup>. / τούτῳ κοῦ . . . , G.–H. / τουτωνκου . ιννα, pap. // No  
 : in line. // In pap. Florent. verse-ends 80–87 are preserved.

## FRAGMENTS FROM IDENTIFIED PLAYS

the city. For one ought perhaps to be rich or else live where one will not have many witnesses to see one's ill-fortune. Nay, the country loneliness is the thing to wish for in such circumstances.—This is the good news which I wished to bring to you. I wish you a hearty "Farewell."

MYRRHINA

The same to you.

(*Exit Davus. Myrrhina walks up and down in great distress.*)

PHILINNA

Now child, what is the matter with you? Why do you walk about and wring your hands?

MYRRHINA

Why not, Philinna? For I now am at a loss what to do.

PHILINNA

Do, about what?

MYRRHINA

The girl is near her time, my dear . . . .

*After some broken verse-ends there is indication of the entrance of a Chorus. After the interlude, in a new Act, Gorgias and Philinna—see names in margin, lines 101-102—have a dialogue.*

CHORUS

---

88 ἐγγὺς, S<sup>2</sup> conject.

89-94 In *pap. Florent.* are the following verse-ends εἰ/  
-ται/-εται/—/—/—/ἐγώ, S<sup>2</sup> reports.

90-95 "post septem versus a vers. 88 ἽΧΟΡΟῦ apparet," S<sup>2</sup>.



# MENANDER

## ACT

### SCENE. ΓΟΡΓΙΑΣ, ΦΙΛΙΝΝΑ

- (? Γορ.) τοιοῦτ . . . . .  
 στροβει . . . . .  
 τουτ . . . . .  
 ἐγὼ τί ποιήσω δ'; ἀλλὰ κόψω τὴν θύραν  
 100 αὐτῶν . . . . .  
 . πρὸ τῶν θυρῶν τίς οὗτος; ἐστὶν Γοργίας.  
 οὐδεὶς γάρ εἰμ' ἕτερος . . . . .  
 (Φι.) τί <δ> ἐστίν; (Γορ.) οὐδέν· ἄλλ.  
 τὴν μητέρ' α . επ . . . . .  
 105 Φίλιννα, κάλεσον . . . . .  
 (Φι.) μὰ τὸ θεῷ, τέκνον  
 σὺ γὰρ παρ' ἡμῶν ἀ  
 ἐπεὶ τουτων . οντ . . . . .  
 τὴν Ἄρτεμιν . . . . .  
 110 ἐγὼ καλῶ γ' . . . . .  
 καὶ νῦν τί ποιήσω . . . . .  
 ἢ πρὸς μαλακίῃ  
 τὸ παιδίον καλῶ . . . . .  
 τὶ ταῦτά τις π . . . . .  
 115 ἡμῖν ὑπόλοιπον . . . . .  
 παρρησίαν τη . . . . .  
 ὁρῶντα ταῦτ . . . . .  
 ἡμᾶς τε τοὺς . . . . .  
 . . . . . ἐπειτ . . . . .  
 120 οὐδ' ἄξιον . . . . .  
 ὑμῖν ἐγὼ . . . . .  
 ἅπασιν δ' αἰ . . . . .  
 ε . . . . α . . . . .  
 κομματ . . . . .  
 125 οἰκειοτῆτ . . . . .

# FRAGMENTS FROM IDENTIFIED PLAYS

## ACT

### SCENE. GORGIAS, PHILINNA

*After a soliloquy, Gorgias knocks at Myrrhina's door and Philinna appears, saying: Who is this before our door? It is Gorgias. (GORG.) You're right, I'm no one else . . . . Then Gorgias seems to say: Philinna, call my mother out here . . . . (PHIL.) Nay, by the Twain Goddesses . . . . She seems to go on to refer to the approaching birth of the baby . . . . From the remaining fragmentary lines, 107–125, we can conjecture the sense only vaguely. Possibly Myrrhina is summoned and the situation is discussed. Probably Gorgias brings the proposition of marriage from Cleaenetus.*

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96–125 See Sudhaus, 2nd ed.

99 ποήσω / ποιήσω, S<sup>2</sup> rep.

101 Φιλινν/ in l. margin. // θυρῶν τίς οὗτος; ἐστὶν Γοργίας, Allinson trans. from S<sup>2</sup>, who suppl. θυρῶν τίς ἐστὶν οὗτος Γοργίας.

102 Γοργ./ in l. margin.

108 S<sup>2</sup> queries τὸ<κ>ων ἀντ.

## MENANDER

### OTHER FRAGMENTS<sup>1</sup>

- 97 Κ εἰμὶ μὲν ἄγροικος, καὺτὸς οὐκ ἄλλως ἐρῶ,  
καὶ τῶν κατ' ἄστν πραγμάτων οὐ παντελῶς  
ἔμπειρος, ὁ δὲ χρόνος τί μ' εἰδέναι ποεῖ  
πλέον.
- 94 Κ ὁ δ' ἠδίκηκῶς ὅστις ἔσθ' οὗτός ποτε  
τὴν ὑμετέραν πενίαν, κακοδαίμων ἔσθ' ὅτι  
τοῦτ' ἠδίκηκεν οὐ τυχὸν μεταλήψεται.  
εἰ καὶ σφόδρ' εὐπορεῖ γάρ, ἀβεβαίως τρυφᾷ·  
5 τὸ τῆς τύχης γὰρ ῥεῦμα μεταπίπτει ταχύ.
- 93 Κ εὐκαταφρόνητόν ἐστι, Γοργία, πένης  
κἂν πάνν λέγῃ δίκαια· τούτου γὰρ λέγειν  
ἔνεκα μόνου νομίζεθ' οὗτος, τοῦ λαβεῖν.  
καὶ συκοφάντης εὐθὺς ὁ τὸ τριβώνιον  
5 ἔχων καλεῖται, κἂν ἀδικούμενος τύχῃ.
- 95 Κ οὗτος κράτιστός ἐστ' ἀνὴρ, ὦ Γοργία,  
ὅστις ἀδικεῖσθαι πλεῖστ' ἐπίστατ' ἐγκρατῶς·  
τὸ δ' ὀξύθυμον τοῦτο καὶ λίαν πικρὸν  
δεῖγμ' ἐστὶν εὐθὺς πᾶσι μικροψυχίας.
- 100 Κ ἐμβεβρόντησαι; γελοῖον, ὃς κόρης ἐλευθέρας  
εἰς ἔρωθ' ἤκων σιωπᾶς, καὶ μάτην ποιουμένους  
περιορᾶς γάμους σεαυτῷ . . .

<sup>1</sup> These five fragments arranged in this order by G.-H.

## FRAGMENTS FROM IDENTIFIED PLAYS

### OTHER FRAGMENTS

(CLEAENETUS?)

I am a country boor, even I will not deny it, and I am not perfectly acquainted with city ways, but time keeps improving my knowledge.

(CLEAENETUS (?) to (?) the son of Myrrhina)

Now he, whoever he is that has wronged you in your poverty, is possessed by an evil genius in committing this injustice of which perhaps he'll have his share. For even if he's very wealthy, he wantons insecurely. Yes, for Fortune's current is swift to change its course.

(CLEAENETUS (?) to Gorgias the son of Myrrhina)

'Tis easy, Gorgias, to despise a poor man, even if he says what's very just; for his words are thought to spring from this alone—the wish for gain. And forthwith the man with old, worn cloak is named a blackmailer, even though it happens he's the one that's wronged.

(CLEAENETUS (?) to Gorgias)

That man, Gorgias, is most masterful who with self-mastery knows how to bear the greatest wrongs, but this sharp-tempered, bitter spirit is forthwith to all a demonstration of pettiness of soul.

(DAVUS (?) or "x" (?) to the son of "x")

What, thunderstruck, you fool? It's laughable! When you've fallen in love with a free-born maid you're tongue-tied and you ignore the nuptials, made for you in vain.

## MENANDER

### ΔΑΚΤΥΛΙΟΣ

102 K ἔπειτα δ' αὐτίκα<sup>1</sup> τοῦθ' ὃ<sup>1</sup> κακοδαίμων ἔφη  
ὥς οὐκ ἂν ἐκδοίη γε θυγατέρ' ἄσμενος,  
καὶ ταῦτα πεντήκοντα παιδίσκας ἔχων.

103 K οἰκόσιτον νυμφίον  
οὐδὲν δεόμενον προικὸς ἐξευρήκαμεν.

### ΔΕΙΣΙΔΑΙΜΩΝ

A

109 K ἀγαθὸν τί μοι γένοιτο, πολύτιμοι θεοί·  
ὑποδούμενος τὸν ἱμάντα γὰρ τῆς δεξιᾶς  
ἐμβάδος ἀπέρρηξ'.

B

εἰκότως, ὦ φλήναφε·  
σαπρὸς γὰρ ἦν, σὺ δὲ μικρολόγος ἄρ' οὐ θέλων  
καινὰς πρίασθαι.

110 K οὐ δεῖ γὰρ ἀδικεῖν οἰκέτας,<sup>2</sup> ἄλλως τε καὶ  
ὅταν μετ' εὐνοίας τι μὴ πονηρία  
πταίσωμεν· αἰσχρὸν ἐστὶ τοῦτο γὰρ πάννυ.

<sup>1</sup> ἔπειτα δ', Mein./αὐτίκα, Allinson αἰθίς, Mein. τίς γὰρ ἴπῳ  
οὕτως ὥς σὺ<sup>1</sup> κακοδαίμων ἔφυ, Kock, q.v. for MS.

<sup>2</sup> οἰκέτας, Cobet, τοὺς οἰκέτας, A., Trinc., τοὺς ἰκέτας other  
MSS.

## FRAGMENTS FROM IDENTIFIED PLAYS

### THE RING

*A finger-ring not seldom plays an important part in the unravelling of the plot. Compare, for example, "The Arbitrants."*

And then forthwith<sup>1</sup> the misguided one said this, that he would not be glad to give a daughter in marriage, nay, not if he had fifty maidens.

A self-provisioning bridegroom we have found, who stands in no need of a dowry.

### THE SUPERSTITIOUS MAN

*Menander's skill in character-drawing has often suggested his indebtedness to the influence of Theophrastus, who, according to common tradition, had the poet among his two thousand pupils. The title of this play recalls specifically one of the "Characters" of Theophrastus and re-enforces, as being good Attic, this meaning of the Greek word, which has sometimes been erroneously relegated to later Greek.*

(A)

Now may some blessing be mine, O highly honoured gods! For as I was fastening on my sandals, I broke the strap of the right<sup>2</sup>-hand one.

(B)

Naturally, you babbling fool, for it was rotten, and you out of stinginess were unwilling to buy new shoes.

For one ought not to treat one's house-slaves unjustly, and especially when they make some blunder with kind intent, not out of rascality. No, for such treatment is very disgraceful.<sup>3</sup>

<sup>1</sup> Text of line 1 very uncertain.

<sup>2</sup> "Right," therefore a lucky omen.

<sup>3</sup> cf. fragm. 1093 K below.

## MENANDER

- 544 K<sup>1</sup> παράδειγμα τοὺς Συροὺς λαβέ-  
 ὄταν φάγωσ' ἰχθὺν ἐκείνοι, διὰ τινα  
 αὐτῶν ἀκρασίαν τοὺς πόδας καὶ γαστέρα  
 οἰδοῦσιν, ἔλαβον σακίον, εἴτ' εἰς τὴν ὁδὸν  
 5 ἐκάθισαν αὐτοὺς ἐπὶ κόπρου, καὶ τὴν θεὸν  
 ἐξιλάσαντο τῷ ταπεινοῦσθαι σφόδρα.

## ΔΗΜΙΟΥΡΓΟΣ<sup>2</sup>

- 113K (A) τί τοῦτο, παῖ; διακονικῶς γὰρ νῆ Δία  
 προελήλυθας. (B) ναί· πλάττομεν γὰρ πλάσ-  
 ματα,<sup>3</sup>  
 τὴν νύκτα τ' ἠγρυπνήκαμεν· καὶ νῦν ἔτι  
 ἀποίητα<sup>4</sup> πάμπολλ' ἐστὶν ἡμῖν.
- 114 K μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει·  
 χρήται γὰρ οὗτος εἰς ἃ δεῖ ταύτη καλῶς.

## ΔΙΔΥΜΑΙ

- 117-118K συμπεριπατήσεις γὰρ τρίβων' ἔχουσ' ἐμοί,  
 ὥσπερ Κράτητι τῷ κυνικῷ ποθ' ἡ γυνή.  
 . . . . .  
 καὶ θυγατέρ' ἐξέδωκ' ἐκεῖνος, ὡς ἔφη  
 αὐτός, ἐπὶ πείρα δούς τριάκονθ' ἡμέρας.

<sup>1</sup> Among the *fragmenta adespota*. Referred by Meineke to this play.

<sup>2</sup> cf. Schol. Aristoph. *Eq.* 650. δημιουργοὺς ἐκάλουν καὶ τὰς νῦν λεγομένας ὑπονυμφίδας, τουτέστι τὴν παρεστῶσαν τῇ νύμφῃ γυναῖκα. ὁθεν ἐστὶ καὶ Μενάνδρῳ Δημιουργός.

## FRAGMENTS FROM IDENTIFIED PLAYS

Take, for example, the Syrians. Whenever they eat fish, by a kind of incontinence their feet and belly swell up; they put on sackcloth and then go and seat themselves on a dung-heap by the wayside and propitiate the goddess by excessive self-humiliation.<sup>1</sup>

### THE BRIDAL MANAGER

(A) Slave, what now? For you've come forth, by Zeus, with bustling serviceableness! (B) Yes, for we concoct concoctions. Aye, the night through we were sleepless, and even yet there's very much unfinished on our hands.

Blessed is the man who has both mind and money, for he employs the latter well for what he should.

### THE GIRL TWINS

Why, you'll be promenading with me clad in a coarse cloak just as on a time the wife of the Cynic Crates walked with him.

And he married off a daughter, giving her, as he said himself, for a trial marriage of thirty days.

<sup>1</sup> Referred (doubtfully) to this play.

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<sup>2</sup> Or ? πέμματα, Meineke.

<sup>3</sup> Scan ἀπόητα.



# MENANDER

# ΔΙΣ ΕΞΑΠΑΤΩΝ

123 K βουληφόρως  
τὴν ἡμετέραν, ὦ Δημέα, προκατέλαβες  
ὄρασιν.

124 Κ ἐμοὶ παράστα· τὴν θύραν κόψας ἐγὼ  
καλῶ τιν' αὐτῶν.

**125 K** ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος.

# ΔΥΣΚΟΛΟΣ

127 Κ τῆς Ἀττικῆς νομίζετ' εἶναι τὸν τόπον  
Φυλὴν, τὸ Νυμφαῖον δ' ὅθεν προέρχομαι  
Φυλασίων.

128 Κ *περὶ χρημάτων λαλεῖς, ἄβεβαίου πράγματος·  
εἰ μὲν γὰρ οἶσθα ταῦτα παραμενοῦντά σοι·  
εἰς πάντα <sup>1</sup> τὸν χρόνον, φύλαττε μηδενὶ  
ἄλλῳ μεταδιδούς, αὐτὸς ὢν δὲ κύριος·  
5 εἰ μὴ δὲ σαυτοῦ, τῆς τύχης δὲ πάντ' ἔχεις,  
τί ἂν φθονοίης, ὦ πάτερ, τούτων τινί;*

<sup>1</sup> εἰς πάντα, A, πάντα, B, ἅπαντα, Bentley.

<sup>1</sup> For Demeas as a stock character cf. *The Girl from Samos*.

<sup>2</sup> For the thought *cf. passim*, from Herodotus (i. 31) to William Watson's *Keats*.

<sup>3</sup> *cf.* references, Kock, *ad loc.*, to Julian, Alciphron, etc.

<sup>4</sup> cf. Misapprehension in *The Girl Who Gets Her Hair Cut Short*.

## FRAGMENTS FROM IDENTIFIED PLAYS

### THE DOUBLE DECEIVER

*The plot of this play may, perhaps, be inferred from the "Bacchides" of Plautus, where, indeed, the line so often cited (see No. 125) is repeated verbatim.*

Counsello-like you anticipated our eyes, Demeas! <sup>1</sup>

Stand by me. I will knock at the door and call some one of them.

*"Quem di diligunt adulescens moritur."*—PLAUTUS, *Bacch.* 4, 7, 18.

The man dies young on whom the gods their love bestow. <sup>2</sup>

### THE PEEVISH MAN

*The loss of this play is the more to be regretted as the scene seems to have been laid in the deme of Phyle, embracing the site of the historical fortress and of the Sanctuary of the Nymphs in the gorge beyond the convent of "Our Lady of the Defile." The name of the "Peevish Man," it would seem, was Smicrines (a type known from "The Arbitrants" and recurring in "The Shield"), so miserly in character that he actually "feared lest the smoke should carry off some of his property" through the smoke-vent. <sup>3</sup>*

PAN (?)

*(addressing the spectators <sup>4</sup> and speaking the prologue)*

Please assume that this place is Phyle in Attica, and that the Nymphaeum from which I come forth is that of the Phyle-folk.

You babble about money, a matter insecure. For if you have knowledge that this will abide with you for ever, keep it close and share with none, but be yourself its lord and master. Whereas if you possess all this, not as your own but Fortune's, why should you, father, begrudge it to anyone of these? For

## MENANDER

αὐτὴ γὰρ ἄλλω τυχὸν ἀναξίῳ τινὶ  
παρελομένη σου πάντα προσθήσει πάλιν.

- διόπερ ἔγωγέ<sup>1</sup> φημι δεῖν, ὅσον χρόνον  
10 εἰ κύριος, χρῆσθαί σε γενναίως, πάτερ,  
αὐτόν, ἐπικουρεῖν πᾶσιν, εὐπόρους ποεῖν  
οὓς ἂν δύνῃ πλείστους διὰ σαυτοῦ· τοῦτο γὰρ  
ἀθάνατόν ἐστι, καὶ ποτε πταίσας τύχης,  
ἐκεῖθεν ἔσται ταῦτό τοῦτό σοι πάλιν.  
15 πόλλω δὲ κρεῖττόν ἐστιν ἐμφανῆς φίλος  
ἢ πλοῦτος ἀφανῆς, ὃν σὺ κατορύξας ἔχεις.

- 129 K ὥς θύουσι δ' οἱ τοιχωρύχοι  
κοίτας<sup>2</sup> φέροντες, σταμνί, οὐχὶ τῶν θεῶν  
ἔνεκ', ἀλλ' ἐαυτῶν· ὁ λιβανωτὸς εὐσεβές,  
καὶ τὸ πόπανον τοῦτ' ἔλαβεν ὁ θεὸς ἐπὶ τὸ πῦρ  
5 ἅπαν ἐπιτεθέν· οἱ δὲ τὴν ὄσφυν ἄκραν  
καὶ τὴν χολὴν ὅστ' αὖ τ' ἄβρωτα τοῖς θεοῖς  
ἐπιθέντες αὐτοὶ τᾶλλα καταπίνουσ' αἰεὶ.

- 130 K οὐδὲ εἰς  
μάγειρον ἀδικήσας ἀθῶος διέφυγεν·  
ἱεροπρεπὴς πῶς ἐστιν ἡμῶν ἡ τέχνη.

- 31,132 K οὐδενὸς χρὴ πράγματος  
τὸν εὖ πονοῦνθ' ὅλως ἀπογνῶναί ποτε.

· · · · ·  
ἀλωτὰ γίνετ' ἐπιμελείᾳ καὶ πόνῳ  
ἅπαντα.

- 134 K σιωπῇ φασι τούτῳ τῷ θεῷ  
οὐ δεῖν προσιέναι.

- 135 K οὐκ ἔνεστί σοι φυγεῖν  
οἰκειότητα, δᾶερ.

<sup>1</sup> ἔγωγε, Tyrwhitt, ἐγὼ σε, MS.

<sup>2</sup> κοίτας, MS., κίστας, Grot., Kock.

## FRAGMENTS FROM IDENTIFIED PLAYS

She herself, perhaps, taking all this away from you, will bestow it in turn on someone else who is unworthy. Wherefore I say that you yourself, what time you are the master, ought to use this nobly, father, ought to succour all and through your help effect that as many as possible should live in easy circumstances. For this is something that will never die, and, if reverses some day befall you, from this source you in turn will have the self-same help.. A visible friend is a better thing by far than wealth which you keep buried out of sight.

Look at their mode of offering sacrifices, the burglars that they are. They bring chests and wine-jars, not for the gods' sake but their own. The frankincense is a pious thing, and the god receives this cake placed whole upon the fire, while they, after adding in for the gods the tip of the loin, the gall, and the inedible bones, always gulp down the rest themselves.

### *The Cook Rules the Roast.*

No single person ever made escape scot-free after unrighteous treatment of a cook. Our guild is somehow sacrosanct.

### *Labor Omnia Vincit.*

The man who labours well need never despair of anything at all . . . By attention and by toil all things are attained.<sup>1</sup>

### *Pan's Ritual.*

In silence one ought never to approach this god, they say.

Kinship, my brother-in-law, it is not possible for thee to ignore.

<sup>1</sup> cf. Soph. *O.T.* 110.

## MENANDER

### EATTON TIMΩΡΟΤΜΕΝΟΣ<sup>1</sup>

*Supplementum Comicum*, Demianczuk, p. 54; Terence, *Self-Tormentor*, 61–64, q.v.; and Kock, 140, for lines 2 and 3.

. . . . . ἴ τί γὰρ<sup>1 2</sup>  
 πρὸς τῆς Ἀθηνᾶς δαιμονᾶς, γεγονὼς ἔτη  
 τοσαύθ'; ὁμοῦ γάρ ἐστιν ἐξήκοντά σοι  
 ἥ καὶ πλέον<sup>3</sup>, καὶ τῶν Ἀλῆσι χωρίον  
 5 κεκτημένος κάλλιστον εἶ, νῆ<sup>4</sup> τὸν Δία,  
 ἐν τοῖς τρισίν γε<sup>5</sup> καί, τὸ μακαριώτατον,  
 ἄστικτον.<sup>6</sup>

142 K ἐξ ἰσταρίου δ' ἐκρέματο φιλοπόνως πάνυ.  
 ἴ κρόκην ἔνει γραῦς<sup>7</sup> καὶ θεραπαινὶς ἦν μία·  
 αὕτη συνύφαινε ρυπαρῶς διακειμένα.

143 K ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται.

145 K οἴκοι μένειν χρὴ καὶ μένειν ἐλεύθερον  
 ἢ μηκέτ' εἶναι τὸν καλῶς εὐδαίμονα.

<sup>1</sup> Menander's first play. See Capps, *A.J.P.* xxi. p. 60.

<sup>2</sup> Reitzenstein, from Terence, *l.c. quid quaeris?*

<sup>3</sup> Reitzenstein, from Terence, *l.c. aut plus eo.*

<sup>4</sup> εἶ, νῆ Reitzenstein./ ἦν ἦ, MS.

<sup>5</sup> Perhaps understand καλοῖς χωρίοις as having been mentioned previously, Demianczuk, p. 55.

<sup>6</sup> cf. Schol. on Lucian, *Jur. Tragœd.* 48, Μένανδρος ἄστικτον χωρίον εἰώθει λέγειν τὸ ἀνεπιδάνειστον.

<sup>7</sup> κρόκην ἔνει Allinson,/ γραῦς, E. K. Rand (or, perhaps, ἑταλασιούργει Allinson), supplied from Terence, *Self-Tormentor*, 292–295, *anus subtemen nebat*. For expression cf. *Men.* Kock, 892, κρόκην δὲ νήσεις/ καὶ στήμονα.

## FRAGMENTS FROM IDENTIFIED PLAYS

### THE SELF-TORMENTOR

*Confirmation (now increased by Demianczuk's addition, see below) that Terence's like-named play (see Prologue) was taken from Menander's may be drawn from the following fragments.*

SCENE: *The deme of Halae (Aexonides (?) adjoining the deme Halimus, or, possibly, of Halae Araphenides).*

How now, by Athena? Are you cracked, although so well along in years? For in round numbers you are sixty or even more. And of the Halae folk you are the owner of a bit of land the fairest, by Zeus, amongst the three<sup>1</sup> at least, and, best of all, unmarked by mortgage stone.<sup>2</sup>

With utter devotion to her toil she<sup>3</sup> clung to her loom. An old woman was spinning thread and there was one handmaiden. She, in squalid condition, was weaving with her.<sup>4</sup>

A man's character discovers itself in his speech.<sup>5</sup>

He who is truly happy should remain at home and remain free or else should cease to live.

<sup>1</sup> The three: this (now obscure) item is omitted by Terence. See note on text.

<sup>2</sup> Greek mortgages were recorded, *in situ*, on stelae.

<sup>3</sup> She = the mistress.

<sup>4</sup> cf. Terence, *Self-Tormentor*, 291–294. While the old woman was spinning the thread, presently to become the woof, the mistress and maid were engaged at the loom (E. K. Rand.)

<sup>5</sup> cf. Terence, *Self-Tormentor*, 384.

# MENANDER

## EATTON TIMON

*Supplementum Comicum,  
Self-Tormentor, 61-64, q.v.:*

ρος,  
ὁ μεταγενής.

πρὸς τῆς Ἀθηνᾶς  
τοσαῦθ' ὁμοῦ  
ἢ καὶ πλέον,<sup>1,2</sup>  
5 κεκτημένος κ  
ἐν τοῖς τρι  
ἄστικτον.

ποτα,  
κατὰ τοὺς νόμους,  
το τρίτον ἔθει τινί.

142 K ἐξ ἴστ  
κρό  
αὐ  
μέγιστον ἀπολεῖ τοῦτό σε,  
τιν' εἶναι καὶ γὰρ ἄλλους μυρίους.

## ΕΠΑΓΓΕΛΟΜΕΝΟΣ

143 K τὸ σὸν ταπεινὸν ἂν σὺ σεμνύνῃς, καλὸν  
144 K ἔξω φανεῖται, φίλ' ἄνερ· ἂν δ' αὐτὸς ποῇς  
ταπεινὸν αὐτὸ καὶ τιθῇς ἐν μηδενί,  
οἰκείος οὗτος κατάγελως νομίζεται.

145 K τὰ γὰρ τολμηρὰ τῶν ὄχλων ἔχει  
ἐν τοῖς λογισμοῖς τὰς ἐπιδείξεις δυσκόλους,  
ἐν τῷ δὲ πράττειν, ἂν λάβῃ τὸν καιρὸν εὖ,  
ἰπροσδόκητον τὴν τέχνην ἐξηύρετο.

146 K τοῖς ἀναιδέσιν βοηθεῖ γὰρ λόγοις τοῦθ' ἐν μόνον,  
ἂν βραχεῖς αὐτοὺς ποῇ τις τὸν τε καιρὸν εὖ λάβῃ

## FRAGMENTS FROM IDENTIFIED PLAYS

### THE WOMAN WHO IS SET ON FIRE<sup>1</sup>

. . . . Now may he perish, root and branch, whoever was the first to marry, and then the second one, and next the third, and then the fourth, and then the last one on the list. \*

For there are three ways, master, through which all things come to pass: either by the laws, or by necessity, or, third, by some custom.

This thing on which you pride yourself the most—this thinking you are somebody—will ruin you. For it has ruined countless others.

### THE PROMISER

If you exalt your low estate, it will seem fair to outsiders, my friend. But if you of your own motion make it lowly and hold it as of no worth, this is considered as home-made self-ridicule.

In the hour of calculation the daring plans of mobs are set forth with difficulty, but when the time for action comes, if the occasion is carefully selected, they hit on unexpected ways and means.

For to shameless propositions this is helpful, this alone: if one brings them swift to issue and selects occasion well.

<sup>1</sup> For form of title cf. *Periceïromene*, "The Girl Who Gets Her Hair Cut Short."



## MENANDER

### ΕΠΙΚΛΗΡΟΣ

164 K ἄρ' ἐστὶ πάντων ἀγρυπνία λαλίστατον.  
ἐμὲ γοῦν ἀναστήσασα δευρὶ προάγεται  
λαλεῖν ἀπ' ἀρχῆς πάντα τὸν ἐμαυτοῦ βίον.

165 K ὥσπερ τῶν χορῶν  
οὐ πάντες ᾄδουσ', ἀλλ' ἄφωνοι δύο τινὲς  
ἢ τρεῖς παρεστήκασι πάντων ἔσχατοι  
εἰς τὸν ἀριθμόν, καὶ τοῦθ' ὁμοίως πως ἔχει·  
χώραν κατέχουσι, ζῶσι δ' οἷς ἐστὶν βίος.

166 K ἡ δεῖ μόνον  
ζῆν ἢ γενόμενον πατέρα παίδων ἀποθανεῖν·  
οὕτω τὸ μετὰ ταῦτ' ἐστὶ τοῦ βίου πικρόν.

169 K τί δ' ἂν ἔχοι νεκρὸς  
ἀγαθόν, ὅπου γ' οἱ ζῶντες ἔχομεν οὐδὲ ἔν;

### ΕΤΝΟΤΧΟΣ

187 K μὴ θεομάχει, μηδὲ προσάγου τῷ πράγματι  
χειμῶνας ἐτέρους, τοὺς δ' ἀναγκαίους φέρε.

188 K ∪ — ∪ οὗτός ἐστι γαλεώτης γέρων.

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<sup>1</sup> cf. Terence, *Eun.* 77, 78.

## FRAGMENTS FROM IDENTIFIED PLAYS

### THE HEIRESS

*This was one of the six plays praised by Quintilian (10. 1. 70). The plot of Terence's "Phormio" may, perhaps, give suggestions for reconstructing this. Menander wrote two editions.*

Surely of all things insomnia is most provocative of talking. Anyhow it has roused me up and brings me out here to speak forth my whole autobiography from the beginning.

*The Mutes in Life's Chorus.*

Just as in choruses not everyone doth sing,  
But certain two or three mere numbered dummies  
stand

Last in the rows, so here 'tis somehow similar :  
*These* fill a space, while these who have life's fulness—  
live !

Either a man ought to live single or die when  
once he is father of children, so bitter is life's sequel.

What blessing could a corpse possess, seeing that  
we who live have not a single one ?

### THE EUNUCH

*In the didascalia of Terence's like-named play Menander's "Eunouchos" is cited as the original, the names of the characters being changed.*

Fight not against the gods nor add to the affair  
new tempests. Endure the necessary ones.<sup>1</sup>

This old man is a spotted lizard.<sup>2</sup>

<sup>2</sup> *i.e.* "blotched with freckles" not a tortoise-shell cat ! as one might infer from Terence, *Eun.* 688, 689, who translates : "weazel." L. and S. *sub voce*, incorporate his mistake.

## MENANDER

- 189 K πάντα τὰ ζητούμενα  
δείσθαι μερίμνης φασὶν οἱ σοφώτεροι.
- 190 K οὐκ ἐξ ἴσου τὰ πράγμαθ' οἱ θεοὶ σφίσιν  
αὐτοῖς τ' ἔνειμαν καὶ βροτοῖς. ἀλλ' αὐτίκα  
αὐτοὶ μὲν ὄντες ἀθάνατοι καὶ κύριοι  
ἀπαξαπάντων ἀθανάτους τὰς ἡδονὰς  
ἔχουσιν.<sup>1</sup>

## ΕΦΕΣΙΟΣ

- 195 K ἐγὼ μὲν ἤδη μοι δοκῶ, νῆ τοὺς θεούς,  
ἐν τοῖς κύκλῳ τρέχοντα καὶ πωλούμενον.

## ΗΝΙΟΧΟΣ

- 201 K ἀλλὰ θεὸς οὐδεὶς εἰς τὸ προκόλπιον φέρει  
ἀργύριον, ἀλλ' ἔδωκεν εὖνους γενόμενος  
πόρον,<sup>2</sup> εἰσβολήν τ'<sup>1</sup> ἔδειξεν εὐπορίας τινός,  
ἣν ἂν παρῆς σύ, μηκέτ' αἰτιῶ θεόν,  
ἤδη δὲ τῇ σαυτοῦ ζυγομάχει μαλακία.
- 202 K οὐδεὶς μ' ἀρέσκει περιπατῶν ἔξω θεὸς  
μετὰ γραός, οὐδ' εἰς οἰκίαν παρεισιῶν  
ἐπὶ τοῦ σανιδίου. τὸν δίκαιον δεῖ θεὸν  
οἴκοι μένειν σῶζοντα τοὺς ἰδρυμένους.

<sup>1</sup> Kock's reconstruction from the citation ; see Aristid. 592, Dindorf ed., οὐκ ἐξ ἴσου τὰ πράγματα οἱ θεοὶ σφίσι τ' αὐτοὶ καὶ τοῖς ἀνθρώποις ἔνειμαν, ἀλλ' αὐτοὶ μὲν ἄτ' ὄντες ἀθάνατοι καὶ κύριοι τῶν ἀπάντων ἀθανάτους καὶ τὰς εὐτυχίας ἔχουσιν.

<sup>2</sup> πόρον, εἰσβολήν τ', Preller. / πόρνης βουλήν, MS.

## FRAGMENTS FROM IDENTIFIED PLAYS

All things that we would fain secure call for brooding thought, as the sages say.

Not share and share alike the gods have parcelled out  
Men's circumstances and their own. For instance,  
they,  
Being themselves immortal, overlords of all  
And everything, have pleasures endless evermore.<sup>1</sup>

### THE MAN FROM EPHESUS

Already, by the gods, I seem to see myself  
stript naked in the auction-ring, a-running round  
and round, and up for sale.<sup>2</sup>

### THE CHARIOTEER

Now no god bulges your bosom's fold with coin,  
but, if haply well-disposed, he offers some resource  
and shows some opening to attain to wealth. And  
if you let this slip, no longer blame a god but, from  
this time on, quarrel with your own yoke-mate,  
weakness.

No god pleases me who strolls around out of  
doors with an old woman,<sup>3</sup> nor even one who makes  
entrance into a house on the divining-board.<sup>4</sup> The  
right-minded god ought to stay at home and take  
care of the family which has dedicated his statue.

<sup>1</sup> *cf.* Terence, *Andria* 959–961.

<sup>2</sup> *cf.* Lucian, *Vitarum Auctio*.

<sup>3</sup> ? Priestess of Cybele.

<sup>4</sup> Meaning uncertain. See Kock. Perhaps *cf.* the modern  
vagary of the "ouija-board."

# MENANDER

203 K (α) ἐλεεῖν δ' ἐκεῖνος ἔμαθεν εὐτυχῶν μόνος.

(b) ὁ χρηστός, ὡς ἔοικε, καὶ χρηστοὺς ποιεῖ.

(c)  $\mu\acute{\iota}^{\cdot}\acute{\epsilon}\sigma\tau\acute{\iota}\nu\acute{\alpha}\rho\epsilon\tau\acute{\eta}\tau\acute{\omicron}\nu\acute{\alpha}\tau\omicron\pi\omicron\nu\phi\epsilon\acute{\upsilon}\gamma\epsilon\iota\nu\acute{\alpha}\epsilon\acute{\iota}^{\cdot}$ .

205 K ὦν δὲ μὴ <sup>1</sup> αἷτιος τρόπος,  
τά γ' ἀπὸ τῆς τύχης φέρειν δεῖ γνησίως τὸν εὐγενή.

# ΘΑΙΣ

*Supplementum Comicum*, Demianczuk, p. 55.

**ἄγγαρος,<sup>2</sup> ὄλεθρος. ἡδέως ἂν μοι δοκῶ  
ὅμως πεπονθὼς ταῦτα νῦν ταύτην ἔχειν.**

217 Κ ἔμοι μὲν οὖν ἄειδε τοιαύτην, θεά,  
θρασεῖαν, ὠραίαν δὲ καὶ πιθανὴν ἄμα,  
ἀδικοῦσαν, ἀποκλήουσαν, αἰτοῦσαν πυκνά,  
μηδενὸς ἐρώσαν, προσποουμένην δ' αἰεί.

218 Κ φθείρουσιν ἥθη χρήσθ' ὁμιλίας κακαί.

# ΘΕΟΦΟΡΟΥΜΕΝΗ

223 Κ εἴ τις προσελθὼν μοι θεῶν λέγοι, “ Κράτων,  
ἐπὰν ἀποθάνῃς, αὖθις ἐξ ἀρχῆς ἔσει·  
ἔσει δ’ ὅ τι ἂν βούλῃ, κύων, πρόβατον, τράγος,  
ἄνθρωπος, ἵππος· δις βιῶναι γάρ σε δεῖ·  
5 εἴμαρμένον τοῦτ’ ἐστίν, ὅ τι βούλει δ’ ἐλοῦ·”  
“ ἅπαντα μάλλον,” εὐθύς εἰπεῖν ἂν δοκῶ,  
“ ποίει με πλὴν ἄνθρωπον· ἀδίκως εὐτυχεῖ

<sup>1</sup> μή 'στιν, Meineke.

<sup>2</sup> = ἀκρατής, cf. Πωλούμενοι, frag. No. 1 (below, p. 432).

## FRAGMENTS FROM IDENTIFIED PLAYS

(a) He alone learned compassion through prosperity.

.....  
(b) The good man, as it seems, makes also others good.

.....  
(c) There is one virtue, always to shun the eccentric.<sup>1</sup>

The nobly-born should nobly bear those flings of Fortune for which character is not responsible.

### THAIS

*(Lovely Thais, sit beside me ;  
I detect, but still abide thee !)*

“ Loose-bridled ” ? Pest ! Methinks, though I have suffered this, that none the less I’d now be glad to have her.

Sing to me, goddess, sing of such an one as she : audacious, beautiful, and plausible withal ; she does you wrongs ; she locks her door ; keeps asking you for gifts ; she loveth none, but ever makes pretence.

Communion with the bad corrupts good character.<sup>2</sup>

### THE WOMAN POSSESSED WITH A DIVINITY

If some god should come up to me and say : “ Crato, you, after your death, shall again have being anew and you shall be whatsoever you desire—a dog, sheep, goat, man, horse—for you have to live twice. This is decreed. Choose what you prefer.” Forthwith, methinks, I’d say : “ Make me anything but human. That is the only living organism which

<sup>1</sup> *i.e.* either the eccentric man, or eccentricity.

<sup>2</sup> Eurip. fragm. 1013 (Nauck). *cf.* 1 *Corinth.* 15, 33.

## MENANDER

- κακῶς τε πράττει τοῦτο τὸ ζῶον μόνον.  
 ὁ κράτιστος ἵππος ἐπιμελεστέραν ἔχει  
 10 ἑτέρου θεραπείαν· ἀγαθὸς ἂν γένῃ κύων,  
 ἐντιμότερος εἴ τοῦ κακοῦ κυνὸς πολὺ.  
 ἀλεκτρυὼν γενναῖος ἐν ἑτέρᾳ τροφῇ  
 ἔστιν, ὁ δ' ἀγεννῆς καὶ δέδιε τὸν κρείττονα·  
 ἄνθρωπος ἂν ἢ χρηστός, εὐγενής, σφόδρα  
 15 γενναῖος, οὐδὲν ὄφελος ἐν τῷ νῦν γένει.  
 πράττει δ' ὁ κόλαξ ἄριστα πάντων, δεύτερα  
 ὁ συκοφάντης, ὁ κακοήθης τὰ τρίτ' ἔχει.<sup>1</sup>  
 ὄνον γενέσθαι κρείττον ἢ τοὺς χείρονας  
 ὁρᾷν ἑαυτοῦ ζῶντας ἐπιφανέστερον."

- 224 K καὶ ταχὺ  
 πάλιν τὸ πρῶτον περισοβεῖ ποτήριον  
 αὐτοῖς ἀκράτου.  
 225 K ὁ πλείστον νοῦν ἔχων·  
 μάντις τ' ἄριστός ἐστι σύμβουλός θ' ἅμα.  
 226 K μέσως<sup>2</sup> μεθύων τὴν Θηρίκλειον ἔσπασεν.  
 227 K . . . ἀπὸ μηχανῆς θεὸς <ἡμῖν> ἐπεφάνης.

## ΘΗΣΑΤΡΟΣ

- 235 K εἴτ' οὐ μέγιστός ἐστι τῶν θεῶν Ἔρως  
 καὶ τιμιώτατός γε τῶν πάντων πολὺ;  
 οὐδεὶς γὰρ οὕτως ἐστὶ φειδωλὸς σφόδρα

<sup>1</sup> τὰ τρίτ' ἔχει, Codd. Vind. et Caes. τρίτος λέγεται A, sc Eur., τρίτα λέγει, Mein. and Kock, τρίτα δ' ἔχει ? Allinson

<sup>2</sup> But cf. Alexis, *Agon.* 5, μεστήν ἀκράτου Θηρίκλειον.

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<sup>1</sup> cf. Lucian, *Gallus*, 20. The cock-avatar of Pythag says : ". . . and finally (I became) a rooster frequently, I was pleased with that type of life."

## FRAGMENTS FROM IDENTIFIED PLAYS

unfairly gets its good or ill-fortune. The best horse receives more careful grooming than others. If you are a good dog you are held in far greater esteem than a bad dog. A noble rooster<sup>1</sup> exists on special diet, while the cock of low degree actually lives in fear of his superior. A human being, even if he is good, high-bred, very nobly-born, gets no good of that in this present day and generation! The flatterer fares best of all; the blackmailer comes next; the malignant man has the third place. 'Twere better to be born a jackass than to see one's inferiors living in greater splendour than oneself."

And quickly again he sends the first cup of unmixed wine flying around the company.

He who has the most common sense is at once the best prophet and adviser.

Half-drunk he tossed off the Thericlean<sup>2</sup> bowl.

*Deus ex machina.*

You are by your epiphany a veritable "god from the machine."

## THE TREASURE

*The argument may be partly inferred from the like-named play by Luscius Lavinius (see Prologue to Terence's "Eunuch," L.C.L. p. 239, note).*

*The date, between 310 and 308 B.C. (Kock III. p. 67).*

*This title was used by six other Comic poets besides Menander.*

*No Fool like an Old Fool.*

Is not, then, Eros greatest of the gods and anyhow by far the most esteemed of all? For no man is so

<sup>2</sup> Thericles, a Corinthian potter.



## MENANDER

ἄνθρωπος οὐδ' οὕτως ἀκριβῆς τοὺς τρόπους,  
5 δς οὐχὶ τούτῳ μερίδα τῷ θεῷ νέμει  
τῆς οὐσίας· ὅσοις μὲν οὖν πράως ἔχει,  
νέοις ἔτ' οὖσι τοῦτο προστάττει ποεῖν·  
οἱ δ' εἰς τὸ γῆρας ἀναβολὰς ποιούμενοι,  
οὗτοι προσαποτίνουσι τοῦ χρόνου τόκους.

236 K ὅταν δ' ἐρῶντος τόλμαν ἀφέλης οἴχεται,  
εἰς τοὺς ἰαλέμους τε τοῦτον ἔγγραφε.

237 K πολλοῖς ὑπέκκαυμ' ἔστ' ἔρωτος μουσικῇ  
ποῖν<sup>1</sup> ἡρῶν<sup>1</sup>.

## ΘΡΑΣΥΛΕΩΝ

240 K κατὰ πόλλ' ἄρ' ἐστὶν οὐ καλῶς εἰρημένον  
τὸ γνῶθι σαυτόν· χρησιμώτερον γὰρ ἦν  
τὸ γνῶθι τοὺς ἄλλους.

241 K ὁ δεύτερος πλοῦς ἐστὶ δῆπου λεγόμενος,  
ἂν ἀποτύχη τις οὐρίου, κώπαισι πλείν.

## ΘΥΡΩΡΟΣ

*Supplementum Comicum*, Demianczuk, p. 56.

οὐκ ἰδελφός, οὐκ ἀδελφὴ παρενοχλήσει, τηθίδα  
οὐδ' ἐώρακεν<sup>3</sup> τὸ σύνολον, θεῖον<sup>4</sup> οὐδ' ἀκήκοεν·  
εὐτύχημα δ' ἐστὶν ὀλίγους<sup>5</sup> τοὺς ἀναγκαίους ἔχει

<sup>1</sup> πονηρόν, Kretschmar suppl. from Philodemus.

<sup>2</sup> τηθίδα, Wilam., cf. 923 K, τιτθίδα, MS.

<sup>3</sup> ἐώρακεν, Blass. / ἐόρακε, MS.

<sup>4</sup> θεῖον, b and Wilam. / θεῖος, Reitzenstein.

<sup>5</sup> ὀλίγους τοὺς, Reitzenstein, / ὀλιγοστούς, MS.

## FRAGMENTS FROM IDENTIFIED PLAYS

very niggardly and none so painfully exact in habit as not to share with this god a part of his property. At all events Eros orders those towards whom he is gentle to do this while they still are young, whereas those who make postponement till old age pay interest in addition for the lapse of time.

But when you take boldness from a lover he is done for, and you may write him down with those who are fit subjects for a dirge.

For many music is an evil provocative to love.

### THRASYLEON

*"Know thyself."*

In many ways the saying "Know thyself" is not well said. It were more practical to say: "Know other folks."

By the "second voyage"<sup>1</sup> is doubtless meant: If fair winds fail, take to the oars.

### THE DOORTENDER

*From the "Supplementum Comicum" is obtained a fragment from a play not found among Menander's titles in Kock's collection.*

*The Man without a Relation.*

There will be no brother, no sister to cause annoy; an aunt he has not ever even seen; has not even heard of an uncle. Now it is a piece of luck to have relations scarce.

<sup>1</sup> Proverbial for "the next best way."

## MENANDER

923 K<sup>1</sup> ἔργον ἐστὶν εἰς τρίκλινον συγγενείας εἰσπεσεῖν  
οὐ λαβὼν τὴν κύλικα πρῶτος ἄρχεται λόγου πατὴρ  
καὶ παραινέσεις<sup>2</sup> πέπαικεν, εἶτα μήτηρ δευτέρα,  
εἶτα τήθη παραλαλεῖ τις, εἶτα βαρύφωνος γέρων,  
5 τηθίδος πατήρ, ἔπειτα γραῦς καλοῦσα φίλτατον.  
ὁ δ' ἐπινεύει πᾶσι τούτοις.

## ΙΕΡΕΙΑ

*In vol. x, No. 1235, "Oxyrhynchus Papyri" (q.v.), are preserved considerable remains of three consecutive columns from a work containing, apparently in alphabetical<sup>3</sup> order, the arguments and opening words of Menander's comedies. These fragments contain: first, some unintelligible verse-ends from a play alphabetically<sup>3</sup> preceding the 'Ιέρεια; next, probably the opening words (now illegible) and the argument of the 'Ιέρεια; and, finally, the opening words and the (incomplete) argument of the Ἰμβριοι.*

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<sup>1</sup> This fragment, 923 K (Ἀδήλων δραμάτων), is to be joined to the one above by reason of content and of metre and both referred to the Θυρωρός, hitherto unknown. See Demianczuk, *Suppl. Com.* p. 56.

<sup>2</sup> παραινέσεις, Schweig./παράνεσις, MS./παραινέσας πέπαικεν, Mein. (?).

<sup>3</sup> Not Θρασυλέων (as assumed by G.-H., *l.c.* p. 81), but Θυρωρός, if correctly inserted in this edition would, on our extant list, immediately precede the 'Ιέρεια.

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<sup>1</sup> *Oxyrhynchus pap.* vol. x. 1235. The translation of the Argument by Messrs. Grenfell and Hunt, pp. 86–87, is here given. For their further inferences see p. 82, *op. cit.*

<sup>2</sup> cf. title above, p. 357, *The Woman Possessed with a Divinity.*

## FRAGMENTS FROM IDENTIFIED PLAYS

*To this play and in this connection is to be referred the following :*

It is something strenuous to take the plunge into a family dinner-party where the paterfamilias, with cup in hand, first leads off the speech-making, interlarding jest and admonition ; then the mother second ; next a grandmother puts in her chatter ; then an old man, father of the maternal aunt, with deep, bass voice ; and then an old gammer who calls the young man "dearest." The latter has to nod assent to all of these.

### THE PRIESTESS

*The plot is concerned with the discovery of a lost relationship. An old man (apparently formerly the husband of the priestess) had lost his son and had been separated from his wife. The boy had been brought up as their own by some neighbours along with their genuine son. The Oxyrhynchus Argument yields<sup>1</sup> the following data : " The former husband of the priestess . . . having recovered tried to seek out the son whom he loved. His servant was persuaded to be brought to the priestess under pretence of being possessed,<sup>2</sup> in order that he might be accorded treatment ; and he secretly obtained information and discovered the truth. The true son of the mother of the supposititious child desiring to marry the daughter of the priestess sent his mother to speak with the priestess about him. While the women were talking [the old man, who] had become suspicious, and especially in consequence of the information of his servant that there was a difference in personal appearance, addresses the younger of his neighbour's sons as his own. The youth discerning his mistake intimidates his brother in advance by saying that the old man was mad and was declaring every young man to be his son. Accordingly when the old man subsequently learned the truth and addressed the older as his son the latter sends him away as being mad. At the same time . . . the old man having recovered his son marries the priestess, and the son receives the daughter of the priestess whom he had loved, and the marriages of all three pairs are celebrated. . . . Such are the incidents of the plot. The play is one of the best and . . ."*

## MENANDER

*The following fragment from the 'Ιέρεια was already known :*

- 245 K οὐδεὶς δι' ἀνθρώπου θεὸς σφύζει, γύναι,  
 ἑτέρου τὸν ἕτερον· εἰ γὰρ ἔλκει τὸν θεὸν  
 τοῖς κυμβάλοις ἄνθρωπος εἰς δ' βούλεται,  
 ὁ τοῦτο ποιῶν ἐστὶ μείζων τοῦ θεοῦ.  
 5 ἀλλ' ἔστι τόλμης καὶ βίου<sup>1</sup> ταῦτ' ὄργανα  
 εὐρημέν' ἀνθρώποις ἀναιδέσιν, 'Ρόδη,<sup>2</sup>  
 εἰς καταγέλωτα τῷ βίῳ πεπλασμένα.

## IMBPIOI

*Oxyr. pap. No. 1235, lines 104–5.<sup>3</sup>*

δι' ὅσου χρόνου σέ, Δεμέα τ . . . .  
 βέλτιστ', ἐγὼ ———

- 247, 248 K οὐκ ἔστιν οὐδέν, πάτερ, ἐν ἀνθρώπου φύσει  
 μεῖζον λογισμοῦ. τῷ διαθέσθαι πράγματα  
 ἕκαστός ἐστι καὶ λογίσασθαι κατὰ τρόπον  
 ἄρχων, στρατηγός, ἡγεμὼν δήμου, πάλιν  
 5 σύμβουλος· ὁ λογισμῷ διαφέρων πάντ' ἔχει.<sup>4</sup>

<sup>1</sup> βίου, MS./βίας, Bentley.

<sup>2</sup> Possibly this name may connect fragm. 546 K with this play.

<sup>3</sup> See above, 'Ιέρεια, p. 362, for this Oxyrhynchus MS. For difficulties concerning the date indicated (i.e. 296–295 or 299 B.C.) in the argument, see discussion by the edd. (*Oxyr. pap. l.c.* p. 82, 83). The year 299 B.C. would allow of a more plausible estimate for Menander's output of plays.

<sup>4</sup> Meineke retains the division of these lines in two fragments, i.e. 1, 2 and 3–5.

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<sup>1</sup> Trans.: "lady," if the speaker is not her husband.

<sup>2</sup> It is not shown by the fragmentary Argument whether this Rhode is the Priestess or some other character. The didactic tone of addressing the lady makes tempting the

## FRAGMENTS FROM IDENTIFIED PLAYS

### *The Cymbals of Cybele.*

*“ Desine fata deum flecti sperare precando.”—*

VIRGIL, *Aeneid*, vi. 376.

No god, my wife,<sup>1</sup> saves one man through another's help.

For if a human being can by cymbals' clash

Deflect the god to whatsoever he desires,

Then greater than the god is he that doeth this.

Nay, these are ways and means for shameless livelihood,

Invented, Rhode,<sup>2</sup> for the wants of shameless men,

Contrived to make a mockery of human life.

## THE IMBRIANS

*The opening words and a few lines of the plot are preserved in the Oxyrhynchus argument (see above, p. 362), enough to identify the meaning of the title. We read (in Oxyr. pap. 1235, lines 103–121): “This is the beginning of ‘The Imbrians’:*

*“For how long a time, Demeas, I . . . .*

*“My good man, I . . . .*

*“This he wrote in the archonship of Nicocles, being his seventy- . . . (?th) play, and issued it for production at the Dionysia; but it did not take place on account of the tyrant Lachares. The play was subsequently acted by the Athenian Calippus. The plot is as follows: Two poor men who were friends lived in close association at Imbros and married twin-sisters; and sharing all their possessions too they worked industriously both on land and sea. . . .”*

There is nothing greater, father, in man's nature than reasoning power. By the rational disposition of affairs each man is according to character a ruler, a general, a popular leader, or, again, a councillor. He who excels in reasoning power controls all.

insertion here of the vigorous apostrophe to a “Rhode” in fragm. 546 (see p. 491), but the mere recurrence of a proper name is insufficient evidence.

## MENANDER

### ΙΠΠΟΚΟΜΟΣ

249 K

(A)

Μόνιμός τις ἦν ἄνθρωπος, ὦ Φίλων, σοφός,  
ἀδοξότερος μικρῷ δ'.

(ΦΙΛΩΝ)

ὁ τὴν πῆραν ἔχων;<sup>1</sup>

(A)

πῆρας μὲν οὖν τρεῖς· ἀλλ' ἐκεῖνος ῥῆμά τι  
ἐφθέγγατ' οὐδὲν ἐμφερές, μὰ τὸν Δία,  
τῷ γινῶθι σαυτόν, οὐδὲ τοῖς βοωμένοις  
τούτοις· ὑπὲρ δὲ ταῦθ' ὁ προσαιτῶν καὶ ῥυπῶν  
5 τὸ γὰρ ὑποληφθὲν τύφον εἶναι πᾶν ἔφη.

### ΚΑΡΙΝΗ<sup>2</sup>

257 K

ὦ μεγίστη τῶν θεῶν

νῦν οὖς', Ἀναίδει', εἰ θεὸν καλεῖν σε δεῖ.

δεῖ δέ· τὸ κρατοῦν γὰρ νῦν νομίζεται θεός.

ἐφ' ὅσον βαδίζεις, ἐφ' ὅσον ἤξειν μοι δοκεῖς.

258 K περὶ τὸν τράχηλον ἀλύσιόν τί σοι δότω.

<sup>1</sup> Cobet, after the best MSS.

<sup>2</sup> cf. Latin *praeſica*.

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<sup>1</sup> Soph. fragm. 71, *unexpected*; Aristot. *Top.* 8. 6. 1, *improbable*. Usually rendered *insignificant*.

## FRAGMENTS FROM IDENTIFIED PLAYS

### THE GROOM

(A)

There was a certain Monimus, a wise man, Philo, but a little too paradoxical.<sup>1</sup>

(PHILO)

The one with the wallet?

(A)

*The* wallet! He was a three-bagger!<sup>2</sup> But he uttered a saying not at all resembling, by Zeus, that maxim: "Know thyself," nor yet the saws so often cited, but far beyond them, the squalid beggar though he was. For he said that every several assumption was vanity.

### THE CARIAN WAILING-WOMAN

*In the first fragment preserved we have an apotheosis of Effrontery like that of Misapprehension in the postponed prologue of the "Periceiomene." She is a more vigorous sister to personified Persuasion, addressed by Abrotonon in the "Arbitrants." The personification was canonical, for in the Court of the Areopagos the accuser stood on the "Stone of Shamelessness" (λίθος 'Αναιδείας), while the defendant, accused of homicide, stood on the "Stone of Outrage" (λίθος 'Υβρεως).*

O thou who now art chief amongst the gods, O Effrontery, if it is right to name thee god—and it is right, for now-a-days the thing that sways is deemed a god—to what lengths thou dost go and what a goal, methinks, thou'lt reach!

Let her give thee a necklace to circle thy neck.

<sup>2</sup> Apparently he was a humpback and had a paunch in addition to the orthodox Cynic's wallet.



## MENANDER

### ΚΑΡΧΗΔΟΝΙΟΣ

*For the use of this play as a source by Plautus in the "Poenulus" and by Ovid, "Ars Amatoria," see Schwerin, RM. lxi. 1, pp. 238 ff.*

- 260 K ἐπιθυμι<sup>Γ</sup>ά<sup>Γ</sup>σας<sup>1</sup> τῷ Βορέα<sup>Γ</sup>λιβαν<sup>Γ</sup>ίδιον<sup>1</sup>  
ὀψάριον οὐδὲν ἔλαβον. ἐψήσω φακῆν.
- 261 K αὐτὸν γὰρ οὐδεὶς οἶδ' ὅτου<sup>2</sup> ποτ' ἐγένετο,  
ἀλλ' ὑπονοοῦμέν πάντες ἢ πιστεύομεν.
- 262 K ἔργον ἐκ πολλοῦ χρόνου  
ἄνοιαν ἡμέρα μεταστῆσαι μιᾷ.
- 263 K χρεία διδάσκει, κἂν ἄμουσος ᾖ, σοφὸν  
Καρχηδόνιον.
- 265 K τὸ καλῶς ἔχον που κρεῖττόν ἐστι καὶ νόμου.

### ΚΑΤΑΨΕΤΔΟΜΕΝΟΣ

- 268 K ἱππεῖς προκαλεῖσθαι εἰς πεδῖον.  
*cf. Plato, Theaet. 183 D; Lucian, Piscator, 9.*

### ΚΕΚΡΥΦΑΛΟΣ

- 272 K παρὰ τοῖς γυναικονόμοις δὲ τοὺς ἐν τοῖς γάμοις  
διακονοῦντας ἀπογεγράφθαι πυθόμενος  
πάντας μαγείρους κατὰ νόμον καινόν τινα,  
ἵνα πυνθάνωνται τοὺς κεκλημένους, ἐὰν  
5 πλείους τις ὢν ἔξεστιν ἐστιῶν τύχη,  
ἐλθὼν . . . . .
- 273 K εἴτ' εὐθὺς οὕτω τὰς τραπέζας αἵρετε,  
μύρα, στεφάνους ἐτοίμασον, σπονδὰς πόει.
- 274 K (Α) ἡδὺ τὸ μύρον, παιδάριον. (Β) ἡδύ; πῶς γὰρ οὐ;  
νάρδιον.

<sup>1</sup> ἐπιθυμιάσας and λιβανίδιον, Bentley. / ἐπιθυμήσας (ἐπιθυ-  
μίαςας) . . . ιδιον MSS. <sup>2</sup> ὅτου, Cobet. / οἶδε τοῦ, MS.

## RAGMENTS FROM IDENTIFIED PLAYS

### THE CARTHAGINIAN

*is is, perhaps, the prototype of Plautus's "Poenulus" (prol. 53).*

#### *A Fisherman*

Although I made incense offering to Boreas I  
ght never a fish. I'll boil a mess of lentils.

*"A Wise Son who knows his own Father"*

or no one knows his own father, but all of us  
e a conjecture or a belief.

is a task in a single day to remove folly ingrained  
ime.

ractice teaches a Carthaginian to be clever even  
gh he be uncultured.

hat which is right is, I suppose, better even than

### THE FALSE-ACCUSER

o challenge cavalry into the open.

### THE HEAD DRESS

ut after I had ascertained, at the "Board of  
missioners on Laws for Ladies," that a certified  
had been drawn up, according to a new law, of  
the caterers who serve at weddings, that they  
thus learn about all the guests who are bidden  
is to see if anyone happens to entertain more  
sts than the law allows, and going . . . . .

hen forthwith thus do ye remove the tables,<sup>1</sup> and  
thou make ready perfumes, wreaths. Go on and  
e libation.

1) This unguent, child, is fragrant.

2) Fragrant? Of course it is. It's made of  
enard.

<sup>1</sup> *i.e.* the movable tops of the table-standards.

# MENANDER

## ΚΙΘΑΡΙΣΤΗΣ

. . . . . χρόνον πολύν τινα  
 . . . . . ω φιλτάτη  
 . . . . . η δεδυκέγναι  
 . . . . . ει κ' αἰρδίαν  
 5 . . . . . ος δ' ἦν τῷ κακῷ  
 . . . . .  
 . . . . . ν γάμου  
 . . . . . μία  
 . . . . . ενρ . . ρ  
 10 . . . . . κατέλιπες  
 . . . . . ω  
 . . . . . τε δὴ  
 . . . . . ων  
 . . . . . συναπήρκει δέ μοι  
 15 . . . . . ληψε τῆς ἐμῆς  
 . . . . . -νως πῶς ἄφνω  
 . . . . . ν λέγων τρέχεις  
 . . . . . -εται  
 . . . . . ὕβρει τὸ γεγονὸς  
 20 . . . . . βίαι  
 . . . . . -ων αὐτὴν σύ μοι  
 . . . . . μητέρα  
 . . . . . -σαι τί σοι  
 . . . . . οὔθενος  
 25 . . . . . οὖν ἔδει  
 . . . . . λάθραι  
 . . . . . ρων  
 (Lacuna of 3 lines.)  
 31 . . . . . πᾶνθ' ὅσα  
 . . . . . -ας

# FRAGMENTS FROM IDENTIFIED PLAYS

## THE CITHARA PLAYER

To nine fragments previously known are now prefixed, with some hesitation,<sup>1</sup> 101 lines from a Berlin papyrus, of which more than a third are more or less complete.

A few particulars of the plot can be gathered. A young man while away from Athens in Asia Minor has fallen in love with, and apparently already married, a rich woman, daughter of his father's neighbour, Phantias, a cithara virtuoso. The young man has just returned to Athens and is expecting his bride by another ship. Her non-arrival is causing him anxiety. In the past he has led his own life and eluded companionship with his father. Now he wishes to obtain his consent to the marriage and seeks an interview with him. The father, Laches (?), arrives from the country wondering that his son is, for once, eager to see him. In the lost scenes the father's reasons for opposing the match were doubtless developed as well as the circumstances—including the unexpected wealth of the bride—by which a happy outcome is effected. In fragments Nos. 285, 286 K there seem to be contained flings at Phantias, the harp-player.

There were apparently two houses represented in the scene, one the town house of Laches and his son, the other that of their neighbour, Phantias.

### DRAMATIS PERSONAE

A MATRON (?).

A FRIEND OF MOSCHION (A).

THE FATHER (LACHES ?).

MOSCHION, his Son.

PHANTIAS, the Cithara Player.

The Berlin MS. opens with some 34 mutilated lines from the beginning of the play. In these someone is apparently conversing with a woman about his love affair. In column II. a young man, perhaps the same person as the speaker above, tells a friend about his marriage with a rich Greek maiden. The context is lost.

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<sup>1</sup> See Körte<sup>2</sup>, p. xlvi.

## MENANDER

- . . . . . χρ<sup>1</sup>όνου
- Col. II ζηλοῖς λαβών τ<sup>1</sup>ε τή<sup>1</sup>ν<sup>1</sup> . . . . . ἐλ<sup>1</sup>ήλυθα<sup>1</sup>ς<sup>1</sup>
- 36 θυγατέρα δεῦρο πλουσίαν θ' ἡγ<sup>1</sup>ῃ μόνη<sup>1</sup>ν<sup>1</sup>  
 ταύτην, σεαυτὸν δ' οὐχί; (M.) πάντ' ἐγὼ μ<sup>1</sup>όνης<sup>1</sup>  
 ταύτης λογίζομαί τ' ἐμαντοῦ τήν ἐμήν.  
 ἐλευθέρα τ' ἦν καὶ πόλεως Ἑλλη<sup>1</sup>νί<sup>1</sup>δος,  
 40 καὶ πάντα ταῦτ' ἐκτησά<sup>1</sup>μην<sup>1</sup> ἀ<sup>1</sup>γαθ<sup>1</sup>ῃ<sup>1</sup> τύχῃ,  
 οὐ δεῖ λαβεῖν με πορνο<sup>1</sup>. . . . . θίον.
- (A.) τί δὴ τὸ λυποῦν σ' ἐστί; τί γὰρ οὐ<sup>1</sup>κ ἤγαγες  
 ἐνταῦθα τήν γυναῖκα κα<sup>1</sup>τ' τήν οὐσία<sup>1</sup>ν;
- (M.) οὐκ οἶδ' ὅπου γῆς ἐστίν· οὐκ ἐλήλ<sup>1</sup>υθεν  
 45 οὐ<sup>1</sup>πω γε νυνὶ τῶν χρόν<sup>1</sup>ων<sup>1</sup> ὄντων μακρῶν.  
 λογίζομαι πᾶν, μή τι κατὰ θάλατταν ἢ  
 ἀτύχημα γεγονὸς ἢ περὶ . . . . .ας. (A.) μὴ ἁμαθῶς;
- (M.) οὐκ οἶδ'. ἀθυμῶ καὶ δέδοιχ' ὑπερβολῇ.
- (A.) εἰκός τι πάσχειν. (M.) πρὸς ἀγροῖαν δ' οὕτως ἅμα  
 50 προάγων ἀκούσῃ καὶ τὰ λοίφ' ὧν μοι γενοῦ  
 σύμβουλος. (A.) οὐθὲν κωλύει με. (M.) ταῦτα δὲ  
 εἴσω τις ἀ<sup>1</sup>γέτ<sup>1</sup>ω τήν τα<sup>1</sup>χίστην ἐκποδών.

In addition to the sources noted below, see critical notes of Körte's 2nd ed. Between lines 27–31 S<sup>2</sup> assumes the beginning of an Act and denies at line 34 any trace of an extra line.

- 37 (Μοσχίων), Allinson, to ("B"), K<sup>2</sup>, S<sup>2</sup>.  
 41 πορο . . . θιον, MS. / πορνοβόσκου ψωθίον, K<sup>2</sup> ? / πορν<sup>1</sup>ίδιον  
 μέγ' ἄ<sup>1</sup>θ<sup>1</sup>λιον, S<sup>2</sup>.  
 42 (A) Allinson, to (B), K<sup>2</sup>.  
 44 Το (Μοσχίων), Allinson, to (A), K<sup>2</sup>.  
 43–52 Distribution of parts, Allinson.  
 47 ἑτέρ<sup>1</sup>ας, ? suppl. Allinson. / ἡρστ<sup>1</sup>άς, v. Herwerden, /  
 πομπ<sup>1</sup>άς, S<sup>2</sup>.

## FRAGMENTS FROM IDENTIFIED PLAYS

### SCENE. A and MOSCHION

A (*the friend*).—Are you [so] eager for [. . .] and, having taken to wife the daughter of . . . have you come here and do you regard as rich her only and not yourself?

MOSCHION (?).—I consider that all these things and all my own personal property belong to her. She was both free-born and of a Greek city. And all this I acquired by the kindness of Fortune. No brothel-keeper must entrap me . . . .

A.—What is it, then, that troubles you? And why didn't you bring the woman and her property here?

MOSCHION.—I do not know where in the world she is. She has not arrived, not yet at least, although the time that has elapsed is now long. I am thinking everything over ; I fear that some mischance has occurred on the sea or rocky shores.

A.—You mean lest through inexperience——

MOSCHION.—I do not know. I am discouraged and fear exceedingly.

A.—It's likely something is the matter.

MOSCHION.—Well, going on like this towards the market-place along with me you shall hear the rest of the facts and give me advice about them.

A.—There is nothing to prevent me.

MOSCHION (*to his slaves*).—Let someone take these things into the house out of sight as quickly as possible.

(*Exeunt A and Moschion. Enter Laches (?)*.)

# MENANDER

## SCENE. ΛΑΧΗΣ

ΛΑΧΗΣ?

καὶ τί ποτ' ἂν εἴη; πάνυ γὰρ οὐχ αὐτοῦ ποεῖ  
 ἔργον· μεταπέμπεται ἔξ ἀγροῦ με Μοσχίων,  
 55 ὃς ἄλλοτ', εἰ μὲν ἐνθάδ' ὦν τύχοιμ' ἐγώ,  
 εἰς ἀγρὸν ἔφευγεν, εἰ δ' ἐκεῖσ' ἔλθοιμ' ἐγώ,  
 ἐνταῦθ' ἀναστρέψας ἔπινε· καὶ μάλα  
 κατὰ λόγον, οὐ γὰρ ἦν ὁ νουθετῶν πατήρ.  
 οὐ μ᾽ ἦν δι' ὀργήν· καὶ γὰρ αὐτὸς ἐγενόμην  
 60 εἰς τῶν δυναμένων οὐσίαν μικρὰν ποεῖν.  
 οὐκ αἰτία ᾽στιν ἢ γυνή κατὰ τοῦτό γε,  
 ἀλλ' ἐξ ἐμοῦ ᾽στιν· οὐθὲν ἀγαθὸν γοῦν ποεῖ.  
 εἰσιτέον, εἰ τῇ δ' ἐστίν. ἂν δὲ μὴ τύχη  
 ὦν ἐνδοῖν, ἄρ' τι πρὸς ἀγορὰν πορεύσομαι.  
 65 ἐκεῖ γὰρ αὐτόν που πρὸς Ἑρμαῖς ὄψομαι.

## SCENE. ΜΟΣΧΙΩΝ (ΛΑΧΗΣ)

ΜΟΣΧΙΩΝ

(Μο.) ἄρ' οὖν ὁ πατήρ ἑλήλυθ', ἢ πορευτέον  
 ἐμοὶ πρὸς ἐκεῖνόν ἐστιν; οὐ γὰρ δεῖ χρόνον  
 τὸ πρᾶγμα λαμβάνειν ὅλως οὐδ' ὄντινοῦν.  
 Col. III ἤδη δοκεῖ μοι πρὸς μένειν . . . . .  
 70 αἰτεῖν . . . αι . ε . . . . .  
 οἶμαι μένειν δεῖ . . . . .  
 προσνειμάτω τὸν . . . . .  
 (Λα.) ἐγὼ δὲ περὶ σοῦ. (Μο.) χαῖρ' ε, πάππα φίλτατε.

59 δι' ὀργήν, K<sup>2</sup>. / πρὸς ὀργήν, Wilam. / ἐπέστην, S<sup>2</sup>.

60 K<sup>2</sup> suppl. / τῶν λεγομένων, S<sup>2</sup>.

61 S<sup>2</sup> suppl. / ἠδίκηκεν, K<sup>2</sup>, Wilam.

63 K<sup>2</sup> suppl. / εἴσω, S<sup>2</sup>.

73 To Laches, Allinson / to "Γ", K<sup>2</sup>. // πάππα φίλτατε, K<sup>2</sup>  
 suppl. cf. *Philemon*, fragm. 42 K. / πολλά μοι, πάτερ, S<sup>2</sup> suppl.

## FRAGMENTS FROM IDENTIFIED PLAYS

SCENE. ? LACHES (*alone*)

And now what in the world may this mean? For he is not acting at all according to his own habit! Moschion summons me from the country, he who on other occasions used to run off to the country if I happened to be here, whereas if I went out there, he'd come back here and go to drinking. And he acted very rationally. There was no father by to criticise him! Yet I did not admonish in anger; for even I myself was one of those who are capable of diminishing one's means. In this at least my wife is not to blame: the boy takes after me. Anyhow he does naught that's good. I must go in to see if he's here. But if he does not happen to be in the house I shall go on at once to the market-place, for I shall find him somewhere yonder, I suppose, near "Hermes' Row."

(*Exit Laches (?) into the house.*)

(*Enter Moschion.*)

SCENE. MOSCHION (*at first alone and, later*),  
LACHES

MOSCHION

I wonder whether my father has arrived or whether I've got to go after him. For absolutely this business must not take up any time at all. Methinks now . . . to ask . . . I think I'd better stay . . . let him assign . . . .

(*Re-enter Laches from the house.*)

LACHES (*catching up some remark, now lost*)

And I concerning you!

MOSCHION

Greeting! My dearest father!



## MENANDER

- (Λα.) καὶ σύ γε· τί δὴ<sup>1</sup> λέγειν πρὸς ἐμὲ βούλει, τέκνον;
- (Μο.) οὐκ ἔλεγον εὐθὺς . . . . .
- 76 ἀλλ' ἀνδρεϊστέον . . . . .
- (Λα.) τίνα λόγον αἰὲ προσ . . . . .
- (Μο.) πολλὰ περὶ πολλῶν . . . . .
- γῆμαί με βούλει κατ' ἰ . . . . .
- 80 φρονήσεως γὰρ τοῦτο δεῖ πολλῆς πάνυ.<sup>1</sup>
- (Λα.) ὦ Μοσχίων, ἄλλην μ . . . . .
- ἔτοιμος, εἰ μὴ προστίθῃς . . . . .
- ἣν δεῖ λαβεῖν· αὐτὸς δὲ . . . . .
- ἐλευθέραν, τοῦτο πολὺ πρῶτόν ἐστι καί<sup>1</sup>
- 85 μόνον κατὰ λόγον, εἰ δ' ἄμμεμπτος παντελῶς<sup>1</sup>
- πρὸς τὸ γένος ἐστίν, ἀλλ . . . . .
- εἰ παρθένον δὴ πρῶτότερον . . . . .
- σύμβουλον ἂν καλῆς ἔμε γὰρ περὶ τῶν γάμων<sup>1</sup>
- αὐτὸς κεκρικῶς ὄλῳν . . . . .
- 90 ἂ δὴ δέδωκας αὐτὸς αὖ μ' ἀποστερεῖς.<sup>1</sup>
- (Μο.) μηθεὶς μάτην ε . . . . .
- τὰ δ' ἄλλ' ἄκουσον, συστρόφως ἐρῶ· μολῶν<sup>1</sup>
- εἰς τὴν Ἑφεσον ἔπεσον . . . . .
- τῆς Ἀρτέμιδος ἣν τῆς Ἑφεσίας γὰρ τότε<sup>1</sup>
- 95 δειπνοφορία τις παρθένων ἐλευθέρων.<sup>1</sup>
- εἶδον κόρην ἐνταῦθα Φανίου ἔγε τοῦ<sup>1</sup>
- Εὐωνυμέως. (Λα.) Εὐωνυμεῖς κατ' ἐκεῖ τινες<sup>1</sup>

74 and foll. to Λάχης, as above.

96 γε τοῦ, Allinson./ τινός, K<sup>2</sup>.

## FRAGMENTS FROM IDENTIFIED PLAYS

LACHES

The same to you. Now what is it that you wish to say to me, my son?

*(In the broken lines 75–91, the son and father seem to converse, about as follows :)*

(MOSCHION) I did not tell you forthwith—but I must play the man. . . . You've frequently been very urgent about many matches . . . you wished me to marry . . . for, as you said, this is a matter that calls for much intelligence.

(LACHES) Moschion, I am ready . . . one whom you ought to marry . . . a free-born girl. This is by far the first consideration and only according to reason, if she is absolutely beyond criticism in her pedigree. . . . For if you ask me to act as adviser in the matter of marriage, making up an individual opinion . . . . .

*(At line 91 Moschion tells of his love affair abroad.)*

(MOSCHION) Now hear the rest, I will tell you concisely. Arrived at Ephesus I fell (in with) . . . For then there was solemn procession of free-born virgins, bringing meat-offerings to Artemis<sup>1</sup> of the Ephesians. I saw there a maiden, daughter of Phantias of the Euonymeus<sup>2</sup> clan.

LACHES

What! Are there any Euonymeuses even out there in Ephesus?

<sup>1</sup> cf. N.T. *The Acts*, xix. 28, "Great is Diana of the Ephesians!"

<sup>2</sup> Euonymus, son of Gê and Uranus, gave his name to an Attic deme, and there was also a tribe of the same name at Ephesus.

## MENANDER

εἶς' ἐν' Ἐφέσῳ; (Μο.) χρέα μὲν οὖν ἑπράξων παρήν<sup>1</sup>  
ἐντεῦθεν. (Λα.) ἄρα τοῦ κ<sup>1</sup>ἰθαριστοῦ Φανίου  
100 ταύτην λαβεῖν ἐσπούδακ<sup>1</sup>ας σὺ τὴν κόρην,<sup>1</sup>  
τοῦ γείτονος νῦν ὄντος; οὐ<sup>1</sup>π<sup>1</sup>ο<sup>1</sup>τε . . . .

## OTHER FRAGMENTS

- 281 K ὥμην ἐγὼ τοὺς πλουσίους, ὦ Φανία,  
οἷς μὴ τὸ δανείζεσθαι πρόσσεστιν, οὐ στένειν  
τὰς νύκτας οὐδὲ στρεφομένους ἄνω κάτω  
οἴμοι λέγειν, ἡδὺν δὲ καὶ πρᾶόν τινα  
5 ὕπνον καθεύδειν ἀλλὰ τῶν πτωχῶν τ<sup>1</sup>άδε.<sup>11</sup>  
νυνὶ δὲ καὶ τοὺς μακαρίους καλουμένους  
ὑμᾶς ὁρῶ πο<sup>1</sup>ν<sup>1</sup>οῦντας<sup>2</sup> ἡμῖν ἐμφερῇ.  
ἄρ' ἐστὶ συγγενές τι λύπη καὶ βίος·  
τρυφερῷ βίῳ σύνεστιν, ἐνδόξῳ βίῳ  
10 πάρεστιν, ἀπόρῳ συγκαταγηράσκει βίῳ.
- 282 K τὸ κουφότατόν σε τῶν κακῶν πάντων δάκνει,  
πενία. τί γὰρ τοῦτ' ἐστὶν ἧς γένοιτ' ἂν εἷς  
φίλος βοηθήσας ἱατρὸς ῥαδίως;
- 283 K εἰ τοὺς ἀδικηθέντας, πάτερ, φευξόμεθα,  
τίσιν ἂν βοηθήσαιομεν ἄλλοις ῥαδίως;
- 284 K τὸ μηθὲν ἀδικεῖν ἐκμαθεῖν γάρ, ὦ Λάχης,  
ἀστεῖον ἐπιτήδευμα κρίνω τῷ βίῳ.

101 οὐποτε, Allinson suppl. / ου . ο . . . MS,

<sup>1</sup> τάδε, K<sup>2</sup>. / τίνα, MS.

<sup>2</sup> πονοῦντας, Geel. / ποιοῦντας, MS.

## FRAGMENTS FROM IDENTIFIED PLAYS

MOSCHION

He had gone there from here to get in some debts.

LACHES

So then you've been in haste to marry this daughter of Phantias, the cithara player, who is now our neighbour? Never . . . .

## OTHER FRAGMENTS

I used to think, Phantias, that the wealthy, who can live without borrowing money, do not groan o' nights nor even toss up and down exclaiming, "Oh, me," but that they have a pleasant and tranquil sleep, whereas such evils as these belong to beggars. But now I see that you, the so-called happy ones, have suffering corresponding to our own. In truth grief and life are in a certain way akin. Grief consorts with a life of luxury; it inheres in a life of high repute; it grows old along with a life of straitened circumstances.

It is the most unsubstantial of all evils that is stinging thee, namely poverty. For what is this poverty of which a single friend might be the physician by lightly bringing aid?

If, father, we are going to shun those who have been wronged, to what other persons would we readily bring aid?

For, Laches, I consider that it is a habit befitting the urbane life to learn thoroughly the lesson of doing nothing that is unjust.

## MENANDER

- 285 K φιλόμουσον εἰν' αὐτὸν πάνυ  
ἀκούσματ' εἰς τρυφήν τε παιδεύεσθ' ἀεὶ.
- 286 K οὐκ οἰκοσίτους τοὺς ἀκροατὰς λαμβάνεις.
- 287 K οὕτω τι πρᾶγμ' ἔστ' ἐπίπονον τὸ προσδοκᾶν.
- 288 K ὥς ποικίλον πρᾶγμ' ἐστὶ καὶ πλάνον τύχη.
- 289 K σκοῖδον <sup>1</sup> Διονύσου.

726 K <sup>(fragm. incerta)</sup> ἔργον ἐστί, Φανία,<sup>2</sup>  
μακρὰν συνήθειαν βραχεῖ λῦσαι χρόνῳ.

## ΚΝΙΔΙΑ

- 290 K οὐθὲν γένους γένος γὰρ οἶμαι διαφέρειν,  
ἀλλ' εἰ δικαίως ἐξετάσεις, καὶ γνήσιος  
ὁ χρηστός ἐστιν, ὁ δὲ πονηρὸς καὶ νόθος.
- 291 K ταυτόματόν ἐστιν ὥς ἔοικέ που θεός,  
σώζει τε πολλὰ τῶν ἀοράτων πραγμάτων.

<sup>1</sup> σκοῖδος· ταμίης τις καὶ διοικητής. Μακεδονικὸν δὲ τὸ ὄνομα Photius.// Διονύσου or Διονύσιον, Wilam./ Διόνυσον, MS.

<sup>2</sup> The proper name possibly indicates connection with comedy.

## FRAGMENTS FROM IDENTIFIED PLAYS

. . . that he is a great dilettante in the fine arts and forever nurtured on sensuous music.

You receive as your auditors those who are not self-supporting.

Such a wearisome kind of a thing is expectation !

How complex and misleading a thing is Fortune !

Dionysus's majordomo.

It's a hard task, Phantias, to break up long habit in a short time.<sup>1</sup>

## THE LADY OF CNIDUS

For one pedigree, I think, surpasses another no whit, but if you will examine impartially, the good man is legitimate and the bad is actually bastard.

The accidental is surely, as it seems, a god, and many unnoticed circumstances bring safety.

<sup>1</sup> Perhaps to be referred to this play.

# MENANDER

## ΚΟΛΑΞ

Terence, in his prologue to the "*Eunuchus*" (l. 30 ff.), makes specific acknowledgment of his obligation to this play of Menander for the characters of the flatterer-parasite and of the boastful soldier. In Terence's play the flatterer is Gnatho, while in Menander's play two of these flatterers or parasites are found, Gnatho and Struthias, both of these being stock-names<sup>1</sup> for the type. In Terence the boastful soldier is Thraso; in this play, Bias. Menander develops a somewhat different type in the character of Polemon in the "*Periceironmene*," and Thrasonides in "*The Hated Man*." All four of these are nomina ad sensum.

From the 130-140<sup>2</sup> lines preserved, some of them hopelessly mutilated, only a few features of the Comedy can be inferred. Terence's obligations to the two plays of Menander, the "*Colax*" (Toady) and the "*Eunuchus*" respectively, cannot now be definitely determined.

- . . . . . ων τῶν πατέρων μεμνημένος  
 . . . . . ς ὅν, ὡς πᾶσιν δοκεῖ.  
 ἔπει γὰρ ἐξέπλευσεν ἐπὶ πράξεις τινάς,  
 ὁ πατήρ κατέλιπεν οἰκίαν ἐμοὶ κενήν  
 5 . . . . . τὸ παιδάριον αὐτὸς τροφήν  
 . . . . . ν διοικηταῖς τισιν.  
 . . . . . κακόδαιμον, τυχὸν ἴσως  
 . . . . . ων ἀθλίως οὐτῷ σφόδρα  
 . . . . . τοῦτό μοι πῶς ἴσται.  
 10 ἤδη, τετράς γὰρ σῦνοδος ἡμῶν γίνεται  
 . . . . . ἐστιάτωρ δεσπότης  
 . . . . . δέχεσθ' εἰ . . . . . μοι  
 . . . . .

(Lacuna of — ? lines.)

For suppl. etc. not otherwise noted, see G.-H., *Oxyr.* iii., also *Oxyr.* v. appendix i. p. 313, Kretschmar, *De Menandri Reliquiis*, and Körte, 2nd ed.

10 ἤδη τετράς γὰρ, Leo suppl. See note, below, on fragm. 292 K and on 320 K.

11 δεσπότης, G.-H. suppl./δ' ἔσθ' ὁ τῆς, Wilam., S<sup>2</sup>.

13 For lacuna assumed here, see S<sup>2</sup> *ad loc.*

# FRAGMENTS FROM IDENTIFIED PLAYS

## THE TOADY

### DRAMATIS PERSONAE.

DORIS, *a maid-servant.*

PHEIDIAS, *a young man.*

GNATHO, *a parasite (a hanger-on of Pheidias?).*

DAVUS, *a slave of Pheidias.*

A SLAVE-DEALER (*procurer*).

BIAS, *a boastful soldier.*

STRUTHIAS,<sup>3</sup> *a parasite-flatterer (hanger-on of Bias.)*

SOSIAS, *a slave, attendant on the Caterer.*

CATERER.

### SCENE. ATHENS

### SCENE. PHEIDIAS (*alone*)

*Pheidias states, apparently in monologue, that his father has gone away from home on some business, leaving him in an empty house. A young girl is referred to. He apostrophizes himself as "unlucky," and debates as to his line of action. At line 9 he apparently takes a resolution: "This must I do. Our tribal festival is going on here—for it is the Fourth. . . ." Then there is, apparently, a reference to the "public host, master of the feast."*

*(Lacuna of some lines.)*

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<sup>1</sup> cf. Lucian, *Fugitivi*, 19 (cited *Oxyr. pap.* x. p. 93), "... being able on the score of flattery to outbid Gnathonides or Struthias." In this play Menander may have utilised with effect two hostile flatterers, partisans of Pheidias and Bias respectively. See G.-H. *ad loc.*

<sup>2</sup> In the *Oxyr. pap.* iii. pp. 17–24, were published 91 lines. From additional fragments published (*Oxyr. pap.* x. No. 1237) it is now known, as was before suspected, that the fragments in vol. iii. contain parts of scenes rather than continuous matter. See text below at lines 13, 52, and 70.

<sup>3</sup> Struthias is apparently the flatterer or toady of the title-rôle. See fragm. 293 K below.



# MENANDER

SCENE. ΦΕΙΔΙΑΣ, ΔΩΡΙΣ, (ΔΑΟΣ?)

- . . . . . α δεῖ το . . . εντ . . . . .  
 15 ἤ τῷ γένει γὰρ λαμπρὸν ἢ δόξῃ μέγαν  
 . . . . . ν· εἰ δὲ μὴ τρίτον  
 . . . . . ποταινίαν ἀγρίαν ἄγε  
 . . . . . αρα. (Δω.) νῦν ἐγὼ  
 λέγω σε θαρρεῖν, Φειδία. (Φει.) θαρρεῖν; ἐμοὶ  
 20 ἀδύνατον· ἀτυχία's ἐμ' ἡ's ταύτης μέλει  
 διάπαντος· ἂν εὐχὴν τις εἴπῃ φλήναφον—  
 (Δω.) . . . . . δέσποι'ν' Ἀθηνᾶ, σῶζέ με.  
 (Φει.) . . . . . ἀκριβῶς τὰ πάτρια  
 . . . . . τοῖς αὐτοῦ's πόλεις  
 25 . . . . . ουσι. (Δω.) τί λέγεις, ἄθλιε;  
 (Φει.) συλλαμβάνειν γε τοῖς' πονηροῖς τοὺς θεούς·  
 ἀγαθοὶ γὰρ ὄντες οὐδέ'ν ἀγαθὸν πράττομεν.  
 ἀλλ' ὅδ' ὁ διμοιρίτης' φέρων αὐτός ποτε  
 ἐπορεύεθ' ἰδρῶν σαύνιον, πήραν, κράνος,  
 30 . . . . . ον, διβολίαν, κώδιον

17 ποταινίαν, Allinson ? / τ'αινίαν, Kretschmar, K<sup>2</sup>.

18 νῦν ἐγὼ, to Doris. / νυνεγωΔωρις, with no trace of oth letters, pap. / ἐγὼ Δωρις τέ σοι', Leo suppl. // ΔΩΡΙΣ to transferred to margin, Robert.

19 λέγω σε θαρρεῖν, Allinson suppl. / θαρρεῖν ἐροῦμε'ν, I suppl. // θαρρεῖν, ἐμοὶ, Allinson. / θαρρεῖν· ἐμοὶ, pap. / θαρρ ἐμοὶ λέγεις', K<sup>2</sup>.

20 ἀδύνατον· ἀτυχίας', e.g. Allinson.

21 διάπαντος, Allinson suppl. e.g. // ἂν εὐχὴν τις', S<sup>2</sup> supi

22 Supply ? e.g. ἐς κόρακας. (Δωρ.) ὦ δέσποι'ν'.

23 ἀκριβῶς, K<sup>2</sup> / ἀκριβῶς, pap., S<sup>2</sup>.

23-25 S<sup>2</sup> suppl. from Eur. *Fragn.* 286 N :

· κὰν ταῖς θυσίαις ἅπαντ' ἀκριβῶς τὰ πάτρια  
 τηροῦντες οὐθὲν ὠφελοῦσ' αὐτούς, πόλεις  
 μάτην γὰρ εὐσεβοῦσι.

28 διμοιρίτης, G.-H. suppl. from marg. schol.: διμοιρίτι διπλοῦν λαμβάνων τῶν στρατιωτῶν μισθόν.

## FRAGMENTS FROM IDENTIFIED PLAYS

SCENE. PHEIDIAS, DORIS (*and, perhaps, DAVUS*)

PHEIDIAS

*... Pheidias is still speaking in monologue, or perhaps Davus is addressing him, referring sententiously to three factors: "pedigree," "reputation," and (?) "wealth." Doris enters and (l. 18) says:*

DORIS

Now I bid you, Pheidias, cheer up.

PHEIDIAS

I, cheer up? For me that's out of the question. I am wholly concerned with this my ill-luck. If anybody says any babbling prayer—(to the crows with him!)

DORIS

Dear lady Athena, preserve me!

*(Pheidias makes some, now unintelligible, remark, perhaps to the effect that neither individuals nor whole cities gain anything from pious sacrifices and prayers to the gods.)*

DORIS

What's that you say, you pitiful wretch?

PHEIDIAS

I say that the gods lend a hand to the wicked. For we, though good, get nothing good. Nay, this captain now on double pay<sup>1</sup> used to march all in a sweat carrying in person his javelin, wallet, helmet, [mattress, spear,] halbert and sheepskin. Now his

<sup>1</sup> See note on text; or perhaps "semi-centurion."

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29 ἐπορεύεθ' ἰδρῶν σαύνιον, Herwerden. / ἱθώρακα, σάγμα, σαύνιον, S<sup>2</sup>.

30 S<sup>2</sup> suppl. e.g. στρώματα, σιγύνιον.

## MENANDER

- Ἦνουν πάντα ταῦθ' ὁ τρισαῖτυχῆς ὄνος φέρει,  
 ὁ δέ ποτε Βίθυς γέγονεν ἐξ' αἰφνης Βίας.  
 Θεοὶ γὰρ αὐτῷ τοῦτ' ἔνεμον. (Δω.) τὸν ἐνθαδὶ  
 Col. II μέγαν, κακοδαίμων' οἰνοῦντα πέρυσιν . . . αἰ . . .  
 (Φει.) . . . . . τῇν διατριβὴν παρὶ . . . σασ.  
 36 ἀπ . . . . . ον· σκωπτ' ὁμένου . . . . . σπ . . . .  
 εὐπ . . . . . τι . οντα παῖδες· ἐχομε . . .  
 οπο . . . . . ης ὅπισθεν. (Φει.) οἴχομαι.  
 ἦκει δὲ δεῦρ', ἐπεὶ κατέπτηκέν ποθεῖν.  
 40 πόλιν τιν' ἢ ναῦν ἢ σατράπην ἢ σὺμμάχους  
 προδοὺς ἐκέρδα' ἔν τι· δῆλός ἐστι. (Δω.) πῶς;  
 (Φει.) οὐθ' εἰς ἐπλούτησεν ταχέως δίκαιος ὢν·  
 ὁ μὲν γὰρ αὐτῷ συλλέγει καὶ φείδεται,  
 ὁ δὲ τὸν πάλαι τηροῦντ' ἐνέδ' ῥεύσας πάντ' ἔχει.  
 (Δω.?) ὥς ἀδύνατον τοῦτ'. (Φει.) ὁμνύω τὸν Ἥλιον·  
 46 εἰ μὴ φέρων ὁ παῖς ὅπισθ' ἐβάδιζέ μου  
 τὰ Θάσ' ἰα· καί τις ἦν ὑπόνοια κραιπάλης,  
 ἐβόων ἂν εὐθύς παρακολουθῶν ἐν ἀγορᾷ.  
 “ ἄνθρωπε, πῆρυσίην πτωχὸς ἦσθα καὶ νεκρός,  
 50 νυνὶ δὲ πλουτεῖς· λέγε, τίν' εἰργάζου τέχνην;

31 Leo suppl.                      32 Wilam. suppl.

33 Assign (end) to Doris? or to Davus? See on line 41.

35 (end) παρὶ . . . σας, pap.

38 ὅπισθεν· space rep. by S<sup>2</sup> = ? change of speaker.

39 ἦκει δὲ ἑδεῦρ', ἐπεὶ, S<sup>2</sup> suppl. // G.-H. assign line to Pheidias.

41 πῶς; to Doris, Rob. / To “B” (= Davus), K<sup>2</sup>, etc.

42-44 = fragm. 294 K. This identifies the play, see Körte<sup>2</sup>, Introd.

49-50 Restored from fragm. 731 K, see K<sup>2</sup>.

## FRAGMENTS FROM IDENTIFIED PLAYS

thrice unlucky ass does all this carrying, and this  
whilom barbarian (Bithynian)<sup>1</sup> has turned of a sudden  
into [the valiant] Bias,<sup>2</sup> for the gods bestowed this  
on him.

DORIS (? DAVUS)

This man here powerful . . . so wretched last  
year . . . . .  
. . . . .  
. . . . .

PHEIDIAS

I'm done for. Now he's come here slinking in  
from somewhere. He has made a little something  
by betraying some city, or ship, or satrap, or allies.  
He is shown up.

DORIS (*or* DAVUS)

How's that?

(PHEIDIAS)

No one gets rich quickly if he is honest. For the  
honest man collects and saves up for himself, while  
one of the other sort gets all by plotting against the  
one who has long been careful.

(DORIS)

What an impossible situation that !

(PHEIDIAS)

I swear, by the Sun, if it were not that my slave  
is walking behind carrying the jars of Thasian, so  
that there would be suspicion that I had been drink-  
ing, I'd be following him along forthwith in the  
Market-place and bawling out: "Fellow, last year  
you were a beggar and a corpse, and now you're  
wealthy. Come, tell me, at what trade did you

<sup>1</sup> Some play on words is omitted—perhaps Bi-thys (Bithy-  
nian) and Bi-as or perhaps some barbarian name.

<sup>2</sup> *cf.* the returned soldier, Stratophanes, in fragm. 442; *cf.*  
also 439 K.

# MENANDER

τοῦτό γ' ἀπόκριν' αἰ, πόθεν ἔχεις ταῦτ'; οὐκ ἄπει  
 ἐκ τῆσ'δε γῆς ἐτέρῳ σε; τί διδάσκ' εἰς κακά;  
 τί λυσιτελεῖ<ν> ἡμῖν ἀποφαίνεις τὰδικεῖν;  
 . . . . . με: ναι  
 55 . . . . . καὶ πέπρακ' ἄρα  
 . . . . . α ἐλπίδων  
 . . . . . εκεινουμενω  
 . . . . . νην δηπου  
 . . . . . ἔχω, τὸ δ' ἐγκαλεῖν  
 60 . . . . . με· ὡς οὐ δέον  
 . . . . . ω τὸν χρώμενον:  
 . . . . . ἐμβεβρόντησαι πάλαι  
 . . . . . κλίνων μάτην  
 . . . . . αἷς χέρσιν  
 65 . . . . . τουτονι  
 . . . . . ς λαμβάνων:  
 . . . . . :

SCENE. (? ΔΑΟΣ), ΓΝΑΘΩΝ

οὐκοῦν Γνάθων  
 . . . . . οιγε: ὦ Γνάθων  
 . . . . . μβ . . . . .  
 . . . . .

(*Lacuna of — ? lines.*)

52 *Ox. pap.* col. i. No. 1237 begins. ἐκ τῆσ'δε γῆς, *Wilam. suppl.* // ἐτέρῳ σε, G.—H. / ἐκ τῆς ὁδοῦ; μισῶ σε, *S<sup>2</sup>*. // ἐκ τῆς . . . . . ωσε. τί διδασ. εἰς κακά, *Ox. pap.* v. p. 313. / *Ox. pap.* x. No. 1237 begins . . . σε; τί διδάσκεις κακά;

53 λυσιτελεῖ<ν>, G.—H. corr. *Ox. pap.* v. // ἀποφαίνεις, *Ox. pap.* iii. / ἀποβαίνεις, *Ox. pap.* x.

54 *Ox. pap.* iii. here continues εἰς ἐστ. ν of line 70, but a lacuna must be assumed for continuation of lines 54–69 in *Ox. pap.* x. 1237.

## FRAGMENTS FROM IDENTIFIED PLAYS

work? Answer me this, at least: What is the source of your wealth? Be off from this land to some other place? Why do you set a bad example? Why do you show off injustice to us as advantageous?"

*(In the dialogue following, reference is perhaps made to the sale of the girl by the slave-dealer. At line 67, where Davus is recorded as speaker, there is probably a change of scene. Davus refers to Gnatho, the parasite. In v. 68 someone addresses the latter: "O Gnatho," and it is possible that it is Gnatho speaking below (after a break of some lines), but it is more likely to be Davus, as he addresses Pheidias (line 71) as "my young master.")*

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57 . . . ἐκείνου μὲν φ, G.-H./ . . . ε κεινουμένφ, S<sup>2</sup>.

67 Δαος is written between the lines.

67-68 Γνάθων, cf. parasite name in Ter. *Eunuchus*, see G.-H., *Ox. pap.* x. p. 93.

# MENANDER .

(? ΔΑΟΣ, or ΓΝΑΘΩΝ), ΦΕΙΔΙΑΣ

- (70) εἷς ἐστὶν ὁ κόλαξ . . . . .  
 δι' οὗ τὰ πάντ' ἄπολωλε, τρόφιμε, πράγματα  
 ἄρδην· ἤ γ' ἐγὼ σοι λόγοιν· ὅσας ἀναστάτους  
 πόλεις ἐόρ' ἀκαΐς, τοῦτ' ἀπολώλεκεν μόνον  
 ταύτας, ὃ νῦν δι' αὐτὸν ἐξεύρηκ' ἐγώ·  
 75 ὅσοι τύραννοι πώποθ', ὅστις ἡγεμὼν  
 μέγας, σατράπης, φρούραρχος, οἰκιστὴς τόπων,  
 στρατηγός, οὐ γὰρ ἀλλὰ τοὺς τελέως λέγω  
 ἀπολωλότας νῦν, τοῦτ' ἀνήρηκεν μόνον  
 οἱ κόλακες· οὗτοι δ' εἰσὶν αὐτοῖς ἄθλιοι.

(Φει.) σοβαρὸς μὲν ὁ λόγος· ὃ τι δὲ τοῦτ' ἔστιν ποτέ,  
 81 οὐκ οἶδ' ἔγωγε. (?) πᾶς τις ἂν κρίνας κακῶς  
 εὖνουν ὑπολάβοι τὸν ἐπιβουλεύοντά σοι.

(Φει.) κἂν μὴ δύνηται; (?) πᾶς δύναται κακῶς ποεῖν.

(Lacuna — ?)

περανοῦμεν : ω . . . . .  
 85 τὸν πορνοβοσκὸν . . . . .  
πάντων.

ΔΑΟΣ

πολυ . . . . .  
 α . . . . .  
 . . . . .  
 . . . . .  
 90 ευ . . . . .  
 μα . . . . .  
 . . . . .

(Lacuna — ?)

70 S<sup>2</sup> assumes lacuna of 10 or more lines.// εἷς ἐστὶν trans-  
 ferred from line 54./ K<sup>2</sup> supplies ὁ κόλαξ ὁ κατάρτος Στρου-  
 θίας.<sup>7</sup>/ S<sup>2</sup> throws εἷς ἐστὶν to end of line./ Assigned to Davus  
 cf. τρόφιμε, F<sup>1</sup>./ G.—H. to Gnatho, see 67 and 68.

## FRAGMENTS FROM IDENTIFIED PLAYS

### SCENE. DAVUS (GNATHO?), PHEIDIAS

DAVUS.—There is one man . . . . .  
through whom, my young master, everything is ruined  
utterly. I say my say to you. As many cities as  
you have seen subverted, their ruin has been merely  
this which, now, thanks to him, I have discovered.  
All tyrants whatsoever, every great leader, satrap,  
garrison commander, founder of a colony, general—  
nay, but I mean all those who have fallen utterly  
in our time—these, these alone, the flatterers have  
destroyed. These are their cause of misery.

PHEIDIAS.—Your argument is imposing. But I for  
my part don't know what the point is.

(DAVUS).—Anyone by error of judgment might  
think that the one who is plotting against you is  
well disposed.

(PHEIDIAS).—Even if he lacks power?

(DAVUS).—Everyone has power to do evil.

(*Lacuna.*)

### SCENE. (? PHEIDIAS), DAVUS, (? GNATHO)

(*In these lines there is a reference to the Slave-dealer (the  
procurer). At 86 Davus re-enters and at 92 the marginal  
name may be "Gnatho."*)

(*Lacuna.*)

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72 λόγον, Allinson, S<sup>2</sup>.

73 έόρακας, G.-H. / έόρακα, S<sup>2</sup>. / έ . . ακα . . ουτ, pap.

79 G.-H. suppl. / δ τι 'σύν'εισιν, S<sup>2</sup>. / ουτ . . . εισιν, pap.

81 π'α'ς, G.-H. / π'ω'ς, Robert.

84 Ox. pap. col. ii. No. 1237 begins.

84-92 S<sup>2</sup> combines with this fragm. also fragm. 2 of pap.  
1237. This brings line 84 above to line 86 (see S<sup>2</sup> *ad loc.*).

86 Δαος between the lines.

92 In r. margin is . . . θ, name of a speaker. 'Γνα'θ, suppl.  
Allinson. / 'Στρου'θ', S<sup>2</sup>? / The initial letter is perhaps B,  
G.-H.



# MENANDER

- . . . . . σοισαυτοῦ . . . . .  
 ὅτ' ἰ π' ρὸς βίαν μεθ' ἦ' κας αὐτήν. εἰ δὲ νῦν<sup>1</sup>  
 95 τ . . . πειστ . χωρήσει σ . . . . .  
 μ' ε' ταπέμψεθ' ἔ' τέρους συ' στρατ' ἰώτας δηλαδὴ<sup>1</sup>  
 οὐ' ς π' αραφυλάξει· παῖδες, ἐκτρίβ' οἰμεν ἄν.<sup>1</sup>  
 ἦτοι ποθ' οὗτος ἦ σὺ πιστευθεὶς λ' ὄγοις<sup>1</sup>  
 ὑπεναν' τί' ον τε μηθὲν ὦν ποεῖ' ς ποεῖν<sup>1</sup>  
 100 δόξας ἔχεις τὸν ἄνδρ' ἀφύλακτον, ἔκτοπον<sup>1</sup>  
 τῶν πραττομένων, τῆς οἰκίας. ὅτ' αν δὲ σὺ<sup>1</sup>  
 β' ο' ὕλη διοικηθήσεται τὰ λοιπά σοι.  
 (Πορ.) . ονδ . . . . θ . . ης φανερός. οὐ λιμοί, ἰ βίαν<sup>1</sup>  
 ἔχον' τ' ες ἐν τ' αἰς<sup>1</sup> χερσίν, ἄλλο δ' οὐδὲ ἔν;  
 105 ὦν εἶθ' ὁ γείτων· ἀλλ' ἐὰν αἰσθηθ' ὁ μ' ἐν<sup>1</sup>  
 πρόσ' ε' ἰσιν ἐξήκ' ο' νθ' ἐταίρους παραλαβ' ὦν,<sup>1</sup>  
 ἰ ὅσ' ο' ς<sup>1</sup> Ὀδυσσεὺς ἦλθεν εἰς Τροίαν ἔχων,<sup>1</sup>  
 ἰ β' ὦν, ἀπειλῶν· “ ἄν σε μή, μαστιγία,  
 ἰ ὅς ἐμήν π' ἐπρακας πλέον ἔχοντε χρυσί' ο' ν—<sup>1</sup>”  
 110 . . . . . τί' ἄ' δα πωλῶ; μὰ τοὺς δώδεκα ἰ θε' ο' ς,  
 . . . . . μ' ε' ν' ο' ς<sup>1</sup> διὰ τοῦτον· ἦ μί' ἐλάμβανεν  
 ἰ ὅσον οὐ' χ' ἰ δέκα, τρεῖς μνᾶς ἐκάστης ἡμέρας  
 ἰ παρὰ τοῦ<sup>1</sup> ξένου. δέδοικα δ' οὕτω λαμβάνειν·  
 ἰ ἐκ τῆς ὁδ' οὔ γὰρ ἀρπάσουθ' ὅταν τύχη  
 115 ἰ αὐτήν<sup>1</sup>; δικάσομαι, πρᾶγμαθ' ἔξω, μάρτ' υρας<sup>1</sup>  
 ἰ παρέχειν δεήσει<sup>1</sup>. . . . .

93 Ox. pap. iii. col. iii. begins here.

97–101 G.–H. suppl.

101 ἔκτοπον<sup>1</sup>, Kretschmar, G.–H.

102–3 Another lacuna here?, S<sup>2</sup>.// 103 G.–H., S<sup>2</sup>, and K<sup>2</sup> give 103 ff. to Πορνοβοσκός./ To Gnathon? Allinson.// βίαν, Leo./ βίον, G.–H. 106–108 G.–H. 109 ὅς ἐμήν, Leo.

110 Leo conject. τί δ' ἰσθμιάδα.

111 μί' ἐλάμβανεν, G.–H. 113 Leo.

114 ἐκ τῆς ὁδοῦ, S<sup>2</sup> q.v.

115 αὐτήν, Rob.

116 Leo.

## FRAGMENTS FROM IDENTIFIED PLAYS

(GNATHO?)

<sup>94</sup> Because you let her go perforce. But if now

. . . . .  
he will certainly send for some fellow-soldiers against whom you will be on your guard (saying), "My boys, now we can crush him." Surely on a time he, or you, being believed by reason of your words and seeming to do naught of what you *are* doing against him, will have this man off his guard and excluded from what's going on and from your house, and whenever you like you'll have the rest regulated.

SCENE. SLAVE-DEALER (*alone*)

(SLAVE-DEALER)

<sup>103</sup> . . . . . are they not starvelings, with violence in their hands and not one thing else? My neighbour was trying to purchase her, but if this one gets wind of it he'll come up bringing<sup>1</sup> along sixty companions, as many as Odysseus came to Troy with, bawling, threatening: "If I don't (settle) you—you whipping post! You've sold my girl to one who had more gold." I put her up for sale . . . . ? No, by the twelve gods, no . . . just for him! Why, she alone all but brought in ten. She wins three minae daily from the stranger. But I'm afraid to keep on like this taking receipts. For will they not, when occasion arises, carry her off on the street? I'll be a defendant at law; I'll have legal difficulties; I'll have to furnish witnesses . . . . .

(*Little can be inferred about the subsequent unfolding of the plot. It may, however, be assumed that Pheidias ultimately gets the better of his rival, sets free the girl and marries her.*)

<sup>1</sup> For this scene cf. Terence, *Eun.* 772 ff.

## MENANDER

### OTHER FRAGMENTS

292 K <sup>1</sup>

(Μαγ.) σπονδὴ· δίδου σὺ σπλάγχν', ἀκολουθῶν· ποῖ βλέ-  
πεις;

σπονδὴ· φέρ', ὦ παῖ Σωσία· σπονδὴ· καλῶς.

ἐγχοῦ.<sup>2</sup> θεοῖς Ὀλυμπίοις εὐχόμεθα

Ὀλυμπίαισι,<sup>3</sup> πᾶσι πάσαις· λάμβανε

5 τὴν γλῶτταν· ἐπὶ τούτῳ διδόναι σωτηρίαν,

ὑγίειαν, ἀγαθὰ πολλά, τῶν ὄντων τε νῦν

ἀγαθῶν ὄνησιν πᾶσι· τοῦτ' εὐχόμεθα.

293 K

(Βίας) κοτύλας χωροῦν δέκα

ἐν Καππαδοκίᾳ κόνδου χρυσοῦν, Στρουθία,

τρὶς ἐξέπιον <sup>4</sup> μεστόν γ'· (Στρ.) Ἀλεξάνδρου πλέον

τοῦ βασιλέως πέπωκας. (Βι.) οὐκ ἔλαττον, οὐ

μὰ τὴν Ἀθηναίαν. (Στρ.) μέγα γε.

297 K γελῶ τὸ πρὸς τὸν Κύπριον ἐννοούμενος.

295 K Χρυσίδα, Κορώνην, Ἀντίκυραν, Ἰσχάδα  
καὶ Ναννάριον ἔσχηκας ὥραίαν <sup>5</sup> σφόδρα.

296 K ἀλλ' οὐδὲ γεννήτην δύναμ' εὐρεῖν οὐδένα  
ὄντων τοσούτων, ἀλλ' ἀπείλημμαι μόνος.

<sup>1</sup> cf. Athen. xiv. 659d = fragm. 292 K. Μένανδρος ἐν Κόλακι τὸν τοῖς τετραδισταῖς διακονούμενον μάγειρον ἐν τῇ τῆς Πανδήμου Ἀφροδίτης ἑορτῇ ποιεῖ ταυτὶ λέγοντα. See above on line 10 of Κόλαξ and on frag. 320 K below.

<sup>2</sup> ἐγχοῦ, Cobet./ εὔχου, MS.(A)./ ἔχει, K<sup>2</sup>.

<sup>3</sup> Ὀλυμπίαισι, Herwerd./ Ὀλυμπίασι, MS.(A).

<sup>4</sup> ἐπιον A, corr. Bentley; cf. Plut. *de adul.* 13 (57 a) καθέ-  
περ ὁ Στρουθίας ἐμπεριπατῶν τῷ Βιαντι καὶ κατορχούμενος τῇ  
ἀναισθησίας αὐτοῦ τοῖς ἐπαίνοις Ἀλεξάνδρου τοῦ βασιλέως πλέω  
πέπωκας.

<sup>5</sup> Capps conject.: ἔσχηκα γ' ὥραίας.

# FRAGMENTS FROM IDENTIFIED PLAYS

## OTHER FRAGMENTS

CATERER

*(to his attendant at the celebration of "the Fourth.")*

A libation! You, my attendant, pass me the viscera. Which way are you looking? A libation! Come, my boy Sosias, a libation! That's right. Now pour in. Let's pray to the Olympians all, to gods and goddesses. There, take the tongue. By virtue of this may they grant safety, health, blessings manifold, and enjoyment of our present blessings to all. Be this our prayer.

BIAS *(the boaster)*

In Cappadocia, Struthias, I drank off three times a golden tankard holding ten half-pints, brimming full too.

STRUTHIAS *(a toady)*

You've drunk more than Alexander the King.

BIAS

Not less. No, by Athena!

STRUTHIAS

Great drinking, that!

*(GNATHO?)*

I laugh when I recall that remark to the Cyprian.<sup>1</sup>

STRUTHIAS? *(to BIAS?)*

You've had Chrysis, Corone, Anticyra, Ischas, and very beautiful Nannarion.

*(PHEIDIAS?)*

Now I am not able to find even a single chief of our clan, although there are so many, but I am cut off alone.

<sup>1</sup> cf. Terence, *Eun.* 498-499.

## MENANDER

298 K πρόσσεισιν οἶον ἀψοφητὶ θρέμματος  
 ᾠψαύων.<sup>1</sup>

299 K υ υ – κωβίος, ἡλακατῆνες,  
 κυνὸς οὐραῖον. . . . .

300 K βούς Κύπριος.<sup>2</sup>

## ΚΤΒΕΡΝΗΤΑΙ

301 K τὰργύριον εἶναι, μειράκιον, σοι φαίνεται  
 οὐ τῶν ἀναγκαίων καθ' ἡμέραν μόνον  
 τιμὴν παρασχεῖν δυνατόν, ἄρτων, ἀλφίτων,  
 ὄξους, ἐλαίου, μείζονος δ' ἄλλου τινός;  
 5 ἀθανασίας δ' οὐκ ἔστιν, οὐδ' ἂν συναγάγῃς  
 τὰ Ταντάλου τάλαντ' ἐκεῖνα λεγόμενα·  
 ἀλλ' ἀποθανεῖ καὶ ταῦτα καταλείψεις τισίν.  
 τί οὖν λέγω; μηδ' αὐτὸς εἰ σφόδρ' εὐπορεῖς  
 πίστευε τούτῳ, μήτε τῶν πτωχῶν πάλιν  
 10 ἡμῶν καταφρόνει, τοῦ δέ γ' εὐτυχεῖν αἰεὶ  
 πάρεχε σεαυτὸν τοῖς ὀρώσιν ἄξιον.

302 K οἶοι λαλοῦμεν ὄντες οἱ τρισάθλιοι  
 ἅπαντες οἱ φυσῶντες ἐφ' ἑαυτοῖς μέγα·  
 αὐτοὶ γὰρ οὐκ ἴσασιν ἀνθρώπων φύσιν.  
 οὗτος μακάριος ἐν ἀγορᾷ νομίζεται·  
 5 ἐπὰν ἀνοίξῃ τὰς θύρας, τρισάθλιος,  
 γυνὴ κρατεῖ πάντων, ἐπιτάττει, μάχετ' αἰεὶ,  
 ἀπὸ πλειόνων ὀδυνᾷτ', ἐγὼ δ' ἀπ' οὐδενός.

303 K τί λέγων ἀποτρώγειν ἀξιώσει νῦν ἐμοῦ  
 τὸ μισθάριον; μένω γὰρ ἐξ ἐχθιζινοῦ  
 . . . . .

<sup>1</sup> ψαύων, K<sup>2</sup>, cf. ἐπιψαύων in Plutarch's citation, *de adul.* 1 (57 a). / ἀπτόμενος, Kock.

<sup>2</sup> cf. Antiphanes, *Corinthia* (126, K), lines 3–5, ἐν τῇ Κύπρῳ . . . . σκατοφαγεῖν . . . . τοὺς βούς ἠνάγκασαν.

## FRAGMENTS FROM IDENTIFIED PLAYS

(The toady) comes up noiselessly and strokes you as he might an animal.

. . . . . Gudgeon, spindle-tunnies, tail-fin of a dog-fish.

Cyprian ox.<sup>1</sup>

### THE PILOTS

Does money, young man, seem to you capable of furnishing the price not only of the daily necessities—bread, meal, vinegar, and oil—but also of something greater? But there is no price for immortality, not even if you get together those storied talents of Tantalus. Nay, you shall die and leave these things to others. What am I saying, then? Why, even if you are very well off yourself, do not trust to this, nor, again, despise us, the beggarly poor, but at least show yourself continuously worthy of good fortune in the eyes of beholders.

#### *How to be Happy—Unmarried.*

How we do chatter, men thrice wretched that we are,  
Yes, all of us, so much puffed up about ourselves!  
For men themselves know not the nature of mankind.  
Now here's a man deemed happy in the market-place:  
But when he opens his front door, thrice luckless one,  
A woman rules supreme, gives orders, bickers on  
And on. His griefs are more and many. None  
have I!

On what pretext will he now see fit to nibble  
down my paltry wages? For I am still waiting since  
yesterday's . . . .

<sup>1</sup> A term of contempt like σκατοφάγος, see *Periceir.* 274.

## MENANDER

### ΚΩΝΕΙΑΖΟΜΕΝΑΙ

*A fragment of 20 mutilated<sup>1</sup> lines in the library of Dorpat was happily identified by Zereteli as belonging to the "Coneiazomenae" of Menander, the remains of the last three verses being identical with fragment No. 306 of Kock's collection. (Two) women in despair were about to drink hemlock, a more modern method of suicide than the orthodox hang-*

- . . . . . η . . . . . εμ . . . . .
- (A) ἄρ' ἐστὶ τοῦτ' ἐνύπνιον; (B) εἰ καθεύδομεν.—  
 Ἰπροῖκα δὲ δίδωσι τρία<sup>1</sup> τάλαντα, πένθ' ἄμα  
 4 Ἰμνᾶς εἰς στολὴν καὶ<sup>1</sup> κόσμον. (A) οὐκ ἐγρήγορα.  
 (B) ἄλλ' ἐξεγείρου· τοὺς γ' ἄμους γ' ἤδη ποεῖ.  
 . . . . . κροτῶν. (A) τί λέγεις; κροτῶν ἐγώ;  
 (B) . . . . . τὸ<sup>1</sup> δειλινὸν παρῆν. (A) τί οὖν;  
 (B) . . . . . παρακ<sup>1</sup>αθήμενος λαλεῖ.  
 (A) Ἰτίνι τῶν ἐταίρων; (B) Χαιρέα. (A) ποῦ; βού-  
 λομαι  
 10 Ἰαὐτοὺς ὀράν. (B) ἐγγύς τις ἔστιν ἐξέδρα  
 . . . . . (A) ἐνταῦθα δὴ που δεξιᾶς.  
 (B) Ἰενταῦθα νῦν λαλοῦ<sup>1</sup>σιν. (A) ὄψομ' εἰσιών.  
 (Γ) Ἰλελοιδόρημ' ἄρ' οὔ<sup>1</sup> δικαίως τῇ Τύχῃ·  
 Ἰτί γάρ; ὥς τυφλὴν αὐτὴν κ<sup>1</sup>ακῶς εἴρηκά που,  
 15 Ἰνῦν δ' ἐξέσωσέ μ' ὥς ἔ<sup>1</sup>οιχ' ὀρώσά τι.

For readings supplied, not otherwise noted, see K<sup>2</sup>./ Other conject. restor. see S<sup>2</sup>.

6 K<sup>2</sup> divides this line between A and B.// κροτῶν, see Men. frag. 318, ὑγιέστερος κροτῶνος, on which Kock cites Zenobius 6, 27: ἐπὶ τῶν πάννυ ὑγαινόντων ἡ παροιμία ἀπὸ τοῦ ζφου τοῦ κρότῳνος, κτλ.

14 τί γάρ; ὥς, Wilam./ ὥς γάρ etc. K<sup>2</sup>.

## FRAGMENTS FROM IDENTIFIED PLAYS

### THE WOMEN WHO WOULD DRINK HEMLOCK

*ing. Fortune intervenes. A marriage is planned which implies a happy termination. The part preserved is apparently from the closing scenes of the comedy. Only one character, "Chaereas," is mentioned by name in the lines as preserved. "A" and "B" are, perhaps, confidential slaves; "C" is, perhaps, one of the would-be hemlock-drinkers.*

(A) Is this then a dream?

(B) If we are sleeping—nay, but he offers three talents as dowry, and along with them five *minae* for dress and adornment.

(A) I am not awake!

(B) Well, rouse up. He's making ready the wedding now . . . a tick.

(A) What's that you say? I, a tick?

(B) . . . last evening was present.

(A) What of it?

(B) . . . seated he talks.

(A) With what one of his companions?

(B) With Chaereas.

(A) Where? I wish to see them.

(B) There is an *exedra* near . . . .

(A) Here somewhere on the right.

(B) They are chattering there now.

(A) I'll go in and see them.

*(Exeunt A and B. Enter c (one of the women ?).)*

#### SCENE.

(c) So then I have been reviling Fortune unjustly. And why? I have maligned her forsooth as though she were blind, whereas, as a matter of fact, she has saved me, it would seem, by seeing a thing or two.

<sup>1</sup> Much of the text is purely conjectural.



## MENANDER

ἔπόννησα δεινῶ<sup>1</sup>ς, τοῖς πόνοις δ' εἰργαζόμεν  
τὰ νῦν ἀγαθὰ, τούτῳ<sup>1</sup>ν γὰρ οὐκ ἂν ἐπέτυχον,  
εἰ μὴ τότε<sup>1</sup> ἐπόννησ'. ὥστε<sup>1</sup> μηθείς, πρὸς θεῶν,  
πράττων κακῶς λίαν ἀθυμήσῃ ποτέ·  
20 ἴσως γὰρ ἀγαθοῦ τοῦτο πρόφασις γίνεται.

## ANOTHER FRAGMENT

307 K τὸ γνῶθι σαυτὸν ἔστιν, ἂν τὰ πράγματα  
εἰδῇς<sup>2</sup> τὰ σαυτοῦ καὶ τί σοι ποιητέον.

## ΛΕΥΚΑΔΙΑ

*For the story of Phaon, with which legends about Sappho were entwined, see the fragments of "Phaon" by Plato of the Old Comedy (cf. Kock, "Comic. Attic. Fragm." i, p. 645). Turpilius, like his contemporary Terence, made over into Latin plays matter from the New Comedy. Six of his titles are on Menander's list. In his "Leucadia" he retails the story of the Phaon love-affair, the leap of the despairing*

309 K ὅστις ὑπέχει χρυσίῳ  
τὴν χεῖρα, καὶ μὴ φῆ, πονηρὰ βούλεται.

310 K ἀεὶ νομίζονθ' οἱ πένητες τῶν θεῶν.

<sup>1</sup> ὥστε . . . γίνεται = fragm. 306 K. // μηθείς, MS.

<sup>2</sup> εἰδῇς, Meineke, Kock, K<sup>2</sup>. / ἰδῇς, MSS.

## FRAGMENTS FROM IDENTIFIED PLAYS

I suffered terribly, but by my sufferings I was working out these present blessings, for I had never gained this had I not then suffered. Therefore, by the gods, let no one ever be excessively despondent because he fares ill, for just this, perhaps, turns out to be the occasion of blessing.

### ANOTHER FRAGMENT

#### *Know Thyself.*<sup>1</sup>

This "Know Thyself" means if thou wilt investigate thy own circumstances and what should be thy own line of action.

### THE LADY OF LEUCAS

*woman from the cliff and her rescue. In our uncertainty about the genesis of the tradition concerning Sappho herself, the loss of the context in Menander's play (Fragm. No. 312, 313) is to be regretted, but it is likely that Menander here, as elsewhere, merely used the adornment of an old tale to point a contemporary moral (see Le Grand, "Daos," p. 43).*

#### *An Itching Palm.*

He who holds out his hand to have coin dropped in is ready for evil, even though he deny it.

The poor are always held to be protégés of the gods.

<sup>1</sup> Menander returns once and again to this hackneyed Delphic maxim. See above: *The Groom*, p. 367; *Thrasyleon*, p. 361; and below, 538 K.

## MENANDER

312,313 Κ οὐ δὴ λέγεται πρώτη Σαπφὼ  
 τὸν ὑπέρκομπον θηρῶσα Φάων'  
 οἰστροῦντι <sup>1</sup> πόθῳ ῥίψαι πέτρας  
 ἀπὸ τηλεφανούς· ἀλλὰ <sup>2</sup> κατ' εὐχὴν  
 5 σήν, δέσποτ' ἄναξ . . . . .  
 . . . . . εὐφημείσθω  
 τέμενος πέρι <sup>3</sup> Λευκάδης ἀκτῆς.

## ΜΕΘΗ

319 Κ εἴτ' οὐχ ὅμοια πράττομεν καὶ θύομεν;  
 ὅπου γε τοῖς θεοῖς μὲν ἡγορασμένον  
 δραχμῶν ἄγω προβάτιον ἀγαπητὸν δέκα,  
 αὐλητρίδας δὲ καὶ μύρον καὶ ψαλτρίας,  
 5 Μενδαῖον, Θάσιον, ἐγγέλεις, τύρον, μέλι,  
 μικροῦ τάλαντον, γίνεται τε <sup>4</sup> κατὰ λόγον  
 δραχμῶν μὲν ἀγαθὸν ἄξιον λαβεῖν δέκα  
 ἡμᾶς, ἐὰν καὶ καλλιερηθῇ τοῖς θεοῖς,  
 τούτων δὲ πρὸς ταῦτ' ἄντ' ἀνελεῖν <sup>5</sup> τὴν ζημίαν,  
 10 πῶς οὐχὶ τὸ κακὸν τῶν ἱερῶν διπλάζεται;  
 ἐγὼ μὲν οὖν ὦν γ' ὁ θεὸς οὐκ εἴασα τὴν  
 ὀσφὺν ἂν ἐπὶ τὸν βωμὸν ἐπιθεῖναί ποτε  
 εἰ μὴ καθήγιζέν τις ἅμα τὴν ἔγχελυν,  
 ἵνα Καλλιμέδων ἀπέθανεν εἰς τῶν συγγενῶν.

<sup>1</sup> οἰστροῦντι, Kock. / οἰστρῶντι MS.

<sup>2</sup> ἀλλὰ MS. / ἄλμα, Wordsworth.

<sup>3</sup> πέρι, Bernhardt, accent. Meineke joins the two as one fragment.

<sup>4</sup> τε Codex A. / τὸ Mein.

<sup>5</sup> ἀντανελεῖν, Dobree. / ἀνελεῖν, Codex A.

## FRAGMENTS FROM IDENTIFIED PLAYS

### *The Leucadian Cliff.*

Where you know, as the first—so the legend records—  
It was Sappho, in quest of her Phaon the proud,  
Who was stung by desire and ventured the leap  
From the headland far-seen. But, O master and lord,  
While we pray by thy will . . . . .  
. . . . . let fair silence enfold  
. . . . . Thy demesne<sup>1</sup> on Leucadia's foreland.<sup>2</sup>

### DRUNKENNESS

Do we not fare, then, as befits our method of offering sacrifice? Where, for example, I bring to the gods a scrawny sheep,<sup>3</sup> costing scarcely ten drachmas,<sup>4</sup> while the flute-girls and scented oil and harp-girls, wine of Mende or Thasos, eels, cheese, and honey cost all but a talent; and where by analogy it is reasonable for us to receive (only) ten drachmas' worth of blessing even in the event that our sacrifice to the gods is auspicious, while in the reverse case it is reasonable for us to balance against this the loss accruing from these—how is not the evil from the sacrifices duplicated?<sup>5</sup> I, at any rate, if I were the god, would never have allowed anyone to put the loin on the altar unless along with it he were dedicating the eel<sup>6</sup> in order to have secured the death of Callimedon, one of his kinsmen.

<sup>1</sup> i.e. the precinct of Apollo.

<sup>2</sup> This is one of the few anapaestic citations preserved from Menander. The suggestion that the metre implies that the lines are from a choral ode is rejected by Le Grand, p. 43.

<sup>3</sup> cf. the scene in *The Girl from Samos*, 187 ff.

<sup>4</sup> For table of Greek money, see above, p. 18, note.

<sup>5</sup> "Because they lose their money and penalty besides is exacted of those who make the sacrifice" (Kock).

<sup>6</sup> Eels were considered a delicacy; cf. the scene in Aristoph. *Acharn.* 880 ff.

## MENANDER

320 K ἐμὲ γὰρ διέτριψεν ὁ  
κομψότατος ἀνδρῶν Χαιρεφῶν, ἱερὸν γάμον  
φάσκων ποήσειν δευτέραν<sup>1</sup> μετ' εἰκάδα  
καθ' αὐτόν, ἵνα τῇ τετράδι<sup>2</sup> δειπνῇ παρ' ἑτέροις  
5 τὰ τῆς θεοῦ γὰρ πανταχῶς ἔχειν καλῶς.

321 K Ἀδράστεια καὶ  
θεὰ σκυθρωπὲ Νέμεσι, συγγινώσκετε.

## ΜΙΣΟΓΥΝΗΣ

(ΣΙΜΥΛΟΣ)

325 K πρὸς τὸ πρᾶγμ' ἔχω  
κακῶς.

(B)

ἐπαριστερῶς γὰρ αὐτὸ λαμβάνεις·  
τὰ δυσχερῇ γὰρ καὶ τὰ λυπήσαντά σε  
ὁρᾷς ἐν αὐτῷ, τὰ δ' ἀγάθ' οὐκέτι βλέπεις.  
5 εὖροις δ' ἂν οὐδὲν τῶν ἀπάντων, Σιμύλε,  
ἀγαθὸν ὅτῳ τι μὴ πρόσσεστι καὶ κακόν.  
γυνὴ πολυτελής ἐστ' ὀχληρόν, οὐδ' ἑᾶ  
ζῆν τὸν λαβόνθ' ὥς βούλετ'. ἀλλ' ἔνεστί τι  
ἀγαθὸν ἀπ' αὐτῆς, παῖδες· ἐλθόντ' εἰς νόσον

<sup>1</sup> ? δευτέρα. For the 21st πρώτη μετ' εἰκάδα (or ἐπ' εἰκάδι) seems to have been used, but in counting back from the end of the month δευτέρα, according to the usual idiom, meant the day before (cf. *pridie Calendas*), cf. *Ar. Clouds*, 1131.

<sup>2</sup> See Κόλαξ, line 10.

<sup>1</sup> See Greek text, notes.

<sup>2</sup> The "Fourth"; see Greek text. The fourth of the month was the birthday of Heracles, and this day, according

## FRAGMENTS FROM IDENTIFIED PLAYS

For Chaerephon, the cleverest of men, thwarted me by professing that he will make at his house a feast of holy matrimony on the twenty-second<sup>1</sup> inst., in order that he may dine at the house of others on the Fourth.<sup>2</sup> For, says he, the rites of the goddess are every way in good shape.

O Adrasteia<sup>3</sup> and O sullen goddess Nemesis, forgive.

### THE MISOGYNIST

*The "Misogynist," or possibly "The Wife-hater," was by one tradition the best of Menander's comedies.*

*How to be happy though married.*

SIMYLUS

I am ill-pleased with this affair.

B

Yes, for you take it in left-handed style. That is, you see in it the difficulties and that which annoys you, but you have given up looking further at the benefits. Now, Simylus, you'd not find a single one of all your blessings with which there is not also combined some evil. For instance, a wealthy wife is an irksome thing, nor does she even allow the one who took her to wife to live as he likes. Yet there is a certain benefit accruing from her, for example, children; or, if her husband fall ill, she nurses him

to Hesiod (*Works and Days*, 800), was the luckiest day for weddings. But here the "Fourth" may mean the 24th, *i.e.* the fourth day after the twentieth, or, more probably, the 27th, *i.e.* the fourth (the third) day before the "New and the Old." But see note on (the text of) fragm. 292 K above.

<sup>3</sup> See note on line 184 of *The Girl Who Gets Her Hair Cut Short*.

## MENANDER

10 τὸν ἔχοντα ταύτην ἐθεράπευσεν ἐπιμελῶς,  
 ἀτυχοῦντι συμπαρέμεινεν, ἀποθανόντα τε  
 ἔθαψε, περιέστειλεν οἰκείως· ὄρα  
 εἰς ταῦθ', ὅταν λυπῇ τι τῶν καθ' ἡμέραν.  
 οὕτω γὰρ οἷσιν πᾶν τὸ πρᾶγμ'· ἂν δ' ἐκλέγῃ  
 15 αἰὲ τὸ λυποῦν, μηδὲν ἀντιπαρατιθεὶς  
 τῶν προσδοκωμένων, ὀδυνησεί διὰ τέλους.

326 K ἐθύομεν δὲ πεντάκις τῆς ἡμέρας,  
 ἐκυμβάλιζον δ' ἐπὶ τὰ θεράπαινα κύκλω·  
 αἱ δ' ὠλόλυζον.

327 K ἔλκει δὲ γραμματείδιον  
 ἐκεῖσε δίθυρον καὶ παράστασις, μία  
 δραχμή.

328 K ὅμνυμί σοι τὸν Ἥλιον,  
 ἢ μὴν ἀποίσειν σοι γράφην κακώσεως.

(A)

329 K χαῖρ', ὦ Γλυκέριον.  
 (ΓΛΥΚΕΡΙΟΝ)  
 καὶ σύ.  
 (A)  
 πολλοστῷ χρόνῳ  
 ὁρῶ σε.

330 K ἀλλ' οὐδὲ<sup>1</sup> τὰ βίου νῶν ἴσως δεῖ φροντίσαι.

331 K χλαμύδα, καυσίαν,  
 λόγχην, ἀόρτην, ἱμάτια,

333 K — ἐπιχρύσους σανδαλοθήκας.

οὐδέ, Meineke. / οὐ, MS.

## FRAGMENTS FROM IDENTIFIED PLAYS

carefully; she stays by him in adversity; she buries him, if he die, and lays him out properly. Consider these points whenever you are vexed by some every-day matter, for, if you do, you will put up with everything. Whereas, if you are forever picking out the annoying circumstances, without balancing against them any of the things you may hope for, you will be forever tormented.

We were offering sacrifice five times a day, and seven serving women were beating cymbals around us, while the rest of the women pitched high the chant.

A two-leaved writing tablet and a deposit of one drachma draw you (? me) thither.

I swear to you by Helios, verily I'll enter against you an action for maltreatment!

A

Greeting, Glycerium.

GLYCERIUM

The same to you.

A

It's a very long time since I've seen you.

But there is no need, perhaps, to be concerned about the means of livelihood of us twain.

. . . a military cloak, a broad-brimmed hat, a javelin, a knapsack,<sup>1</sup> robes.

Gold-plated sandal-cases.

<sup>1</sup> Or girdle.



# MENANDER

## ΜΙΣΟΥΤΜΕΝΟΣ

Fr. I (R)

ἤκειμ' ἤγείτο'ν

Fr. II(R)

πηνίκα  
ἦ . . .

Fr. III(R) . . . . . οσίων φ . . .

6 . . . . . ἄκούσομαι σαφῶς

. . . . . γόητος ἐκτόπου·

. . . . . νή τὸν "Ἡλιον :

. . . . . ως Γέτα.

10 . . . . . Θρασωνίδης αὐθαδίας

. . . . . ἀν' ἄρ' ὥπου λαβεῖν

. . . . . τοῦτ' ἐλ' λαβών :

(Δη.) . . . . . (Κλ.) Δημέας

. . . . . νος οὐδὲ γρῦ

15 . . . . . γὰρ Δημέα

. . . . . ἐρᾶς ἐγώ

. . . . . της· ῥ . . . . ταυτὶ λέγει

. . . . . α κλάων, ἀντιβολῶν, ὄνος λύρας.

(?) Ἦ συμπεριπατήσω καὶ τὸς, ὥς ἐμοὶ δοκεῖ :

5 . . . . προσιῶν ἔγῳ, S suppl.

9 Γετ in r. margin.

10 Θρασωνίδης, Hunt suppl.

12 . . . . λαβών : , S<sup>2</sup>.// Κλειν in r. margin.

13 Κλειν in r. margin.

16 . . . . αχ ἐρᾶς ἐγώ, S<sup>2</sup>. 17 της· Ἦ καὶ, S<sup>2</sup>.

18 ὄνος λύρας, See fragm. 527 K below.

# FRAGMENTS FROM IDENTIFIED PLAYS

## THE HATED MAN

(To thirteen short fragments, previously known, is now added a longer one ("Oxyr. Papyri," No. 1013, VII. 103) containing some fifty mutilated lines. It is possible to see in them a pendant to the plot of "The Girl Who Gets Her Hair Cut Short." A jealous soldier, Thrasonides, falls in love with his captive maid, Crateia; quarrels with her and then wishes ardently for a reconciliation. There seems to be a young rival, Cleinias,<sup>1</sup> perhaps a double of Moschion. Demeas, father of Crateia, arrives and frees his daughter.)

### DRAMATIS PERSONAE

GETAS, a slave.

CLEINIAS (a young man?).

DEMEAS, father of Crateia.

THRASONIDES,<sup>2</sup> the jealous soldier-lover

FATHER of Thrasonides.

(CRATEIA, the young girl.)

(In lines 1-17 Getas and Cleinias appear to be talking with Demeas. The conversation continues between Demeas and Cleinias.)

DEMEAS

18 . . . weeping, beseeching (like) a jackass at a musicale!<sup>3</sup>

CLEINIAS

I'll take a stroll with you myself, I think.

<sup>1</sup> For Cleinias, retained by Terence as the name of a young man, see Terence, *Self-Tormentor*, and *Andria*, 86 (Korte<sup>2</sup>).

<sup>2</sup> cf. Thraso in the *Eunuchus* of Terence and Gnatho with Gnathonides (Lucian); see *The Toady*, p. 382 above, for genesis of name.

<sup>3</sup> For the proverb, cited in full by Photius, see below, 527 K.

# MENANDER

(Δη.) . . τοῦτο δ' εἴρημετε . . . αὐτοῦ σ' ἀξιῶ  
 21 . . . ὡν ἀπολυτροῦν ὦν πατήρ. (Κλ.) ἐγὼ δέ γε  
 ἤμισ' ὦ γυναῖκας ἐντετυχηκώς, Δημέα.

Fr. I (V) ἤ . . ἤ  
 . . πα  
 25 ἤ . πατρ  
 ἤ οὐκέτι.

Fr. II (V) ἤ μο . . κλ .

Fr. III (V) . . . . . χη  
 πεπόνθαμεν : (Β.) τ . . . . .  
 30 . . θασι τοῦτο τί . . . . .  
 ἐλοῦσα μιμο . . . . .

(Θρ.) διὰ τί Κράτεια φ . ρ . . . . .

(Β.) ὁ τοῦτο πράξας ἐ . . . . .

(Θρ.) ἀλλὰ πατήρ ε . . . . .

35 ἅπαντ' ἄ . . . . .  
 βουλευτέον . . . . .

ζῆν εὖ πρέπει . . . . .

(Θρ.) ὦ τοῦ παρα . . . . .

πατήρ Κρατείας . ον . . λ' ἀφ . . . . .

40 νῦν ἢ μακάριον ἢ τρισάθλιον, πάτερ,  
 δείξεις με τῶν ζώντων ἀπάντων γενόμενον.

εἰ μὴ γὰρ οὗτος δοκιμάσει με κυρίως

δώσει τε ταύτην, οἴχεται Θρασωνίδης.

ὁ μὴ γένοιτ'· ἀλλ' εἰσίσωμεν . . . . .

Fr. 4 (R) 45 ἤ . . . ἤ

Fr. 4 (V)

ἤ ὥστε πάν

50 πατήρ δώσει

ἢ δὲ τί μητ

ἀδελφοῦ

ἤ πόνο

ἐστίν :

Fr. 5 (R) ἤ τ' ὦ

Fr. 5 (V) ἤ ν

ἤ καί

. τ .

## FRAGMENTS FROM IDENTIFIED PLAYS

carefully; she stays by him in adversity; she buries him, if he die, and lays him out properly. Consider these points whenever you are vexed by some everyday matter, for, if you do, you will put up with everything. Whereas, if you are forever picking out the annoying circumstances, without balancing against them any of the things you may hope for, you will be forever tormented.

We were offering sacrifice five times a day, and seven serving women were beating cymbals around us, while the rest of the women pitched high the chant.

A two-leaved writing tablet and a deposit of one drachma draw you (? me) thither.

I swear to you by Helios, verily I'll enter against you an action for maltreatment!

A

Greeting, Glycerium.

GLYCERIUM

The same to you.

A

It's a very long time since I've seen you.

But there is no need, perhaps, to be concerned about the means of livelihood of us twain.

. . . a military cloak, a broad-brimmed hat, a javelin, a knapsack,<sup>1</sup> robes.

Gold-plated sandal-cases.

<sup>1</sup> Or girdle.

## MENANDER

### OTHER FRAGMENTS<sup>1</sup>

338 K παιδισκάριόν με καταδεδούλωκ' εὐτελές,  
ὄν οὐδὲ εἰς τῶν πολεμίων <οὐ>πώποτε.<sup>2</sup>

335 K εἰ γὰρ ἐπίδοιμι τοῦτο, καὶ<sup>3</sup> ψυχὴν ἴπάλιν<sup>1</sup>  
λάβοιμ' ἐγώ. νυνὶ γάρ—ἀλλὰ ποῦ θεοὺς  
οὕτως δικαίους ἔστιν εὐρεῖν, ὦ Γέτα;

336 K παρ' ἐμοὶ γάρ ἐστιν ἔνδον, ἔξεστιν δέ μοι  
καὶ βούλομαι τοῦθ' ὥς ἂν ἐμμανέστατα  
ἐρῶν τις, οὐ ποιῶ δέ.

337 K Ἀπολλον, ἄνθρωπόν τιν' ἀθλιώτερον  
έόρακας; ἄρ' ἐρῶντα δυσποτμώτερον;

339 K ἀπαμφιεῖ γὰρ τὸ κατάπλαστον τοῦτό Ἰσ<sup>1</sup>ου<sup>4</sup>  
καὶ λανθάνειν βουλόμενον ἢ μέθη ποτέ.

341, 342 K (ἴω δυστυχής,<sup>1</sup>)  
τί οὐ καθεύδεις; σύ μ' ἀποκναίεις<sup>5</sup> περιπατῶν.  
.....  
εἴσελθε καὶ νῦν, ὦ μακάριε.

343 K Λακωνικὴ κλείς ἐστιν, ὥς ἔοικέ, μοι  
περιοιστέα.

340 K Ἰπρώην ἐπανήλθον<sup>1</sup><sup>6</sup> ἐκ Κύπρου λαμπρῶς πάνυ  
πράττων· ἐκεῖ γὰρ ὑπό τιν' ἦν τῶν βασιλέων.

<sup>1</sup> For addit. fragm., Ox. pap. 1605, see Introd. p. xxiii, note 3.

<sup>2</sup> Mein. corr. / ὄν οὐδεὶς τῶν πολεμίων πώποτε, MS.

<sup>3</sup> καὶ, Allinson, καί, MS. and Kock. // πάλιν, Bentley.

<sup>4</sup> σου, Hemsterhuis. / μου, Suid. Phot. (Reitzenstein).

<sup>5</sup> Note scansion in fourth foot. <sup>6</sup> Kock suppl.

## FRAGMENTS FROM IDENTIFIED PLAYS

### OTHER FRAGMENTS

#### THRASONIDES

A worthless little wench has enslaved me, me whom no single one of my enemies ever (vanquished).

#### THRASONIDES

For if I should behold this, even once again I might recover my life. For, as it is—but where, Getas, is one to find gods so just?

#### THRASONIDES

For she is in there, in my house, and I have the liberty and wish for this as one who is most madly in love and yet I do it not.

Apollo! Have you ever seen a man more wretched? A more luckless lover?

#### CRATEIA (?)

For drunkenness will on a time strip off this your manner, assumed and calculated to deceive.

Why don't you sleep? You irk me by your walking up and down . . . Do go in even now, my dear sir.

Methinks I'll have to carry around with me a Spartan house-key.<sup>1</sup>

#### THRASONIDES

I'm just back from Cyprus; I've fared very brilliantly. For out there I was in service with one of the kings.

<sup>1</sup> For the double meaning of "key" and "collar-bone" (see L. & S. *sub voce*), compare the German students' *argot* "Knochen" for "Haus-schlüssel." The word here is explained, however, by some commentators as referring to a bar put up outside the door.

## MENANDER

10 τὸν ἔχοντα ταύτην ἐθεράπευσεν ἐπιμελῶς,  
 ἀτυχοῦντι συμπαρέμεινεν, ἀποθανόντα τε  
 ἔθαψε, περιέστειλεν οἰκείως· ὄρα  
 εἰς ταῦθ', ὅταν λυπῇ τι τῶν καθ' ἡμέραν.  
 οὕτω γὰρ οἷσιν πᾶν τὸ πρᾶγμ'· ἂν δ' ἐκλέγῃ  
 15 αἰὲρ τὸ λυποῦν, μηδὲν ἀντιπαρατιθεῖς  
 τῶν προσδοκωμένων, ὀδυνηθεὶς διὰ τέλους.

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 ἐκυμβάλιζον δ' ἐπὶ τὰ θεράπαινα κύκλω·  
 αἱ δ' ὠλόλυζον.

327 K ἔλκει δὲ γραμματείδιον  
 ἐκείσε δίθυρον καὶ παράστασις, μία  
 δραχμή.

328 K ὄμνυμί σοι τὸν Ἥλιον,  
 ἢ μὴν ἀποίσειν σοι γράφην κακώσεως.

(A)

329 K χαῖρ', ὦ Γλυκέριον.  
 (ΓΛΥΚΕΡΙΟΝ)  
 καὶ σύ.  
 (A)  
 πολλοστῷ χρόνῳ  
 ὁρῶ σε.

330 K ἀλλ' οὐδὲ<sup>1</sup> τὰ βίου νῶν ἴσως δεῖ φροντίσαι.

331 K χλαμύδα, καυσίαν,  
 λόγχην, ἀόρτην, ἱμάτια,

333 K — ἐπιχρύσους σανδαλοθήκας.

οὐδέ, Meineke. / οὐ, MS.

## FRAGMENTS FROM IDENTIFIED PLAYS

carefully; she stays by him in adversity; she buries him, if he die, and lays him out properly. Consider these points whenever you are vexed by some everyday matter, for, if you do, you will put up with everything. Whereas, if you are forever picking out the annoying circumstances, without balancing against them any of the things you may hope for, you will be forever tormented.

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GLYCERIUM

The same to you.

A

It's a very long time since I've seen you.

But there is no need, perhaps, to be concerned about the means of livelihood of us twain.

. . . a military cloak, a broad-brimmed hat, a javelin, a knapsack,<sup>1</sup> robes.

Gold-plated sandal-cases.

<sup>1</sup> Or girdle.



## MENANDER

### ΞΕΝΟΛΟΓΟΣ

- 354 K ἀνδρὸς πένητος υἱός, ἐκτεθραμμένος  
οὐκ ἐξ ὑπαρχόντων, ὁρῶν ἡσχύνετο  
τὸν πατέρα μίκρ' ἔχοντα· παιδευθεὶς γὰρ εὖ  
τὸν καρπὸν εὐθὺς ἀπεδίδου χάριτος καλόν.
- 355 K οὕτως ἀσυλλόγιστον ἡ τύχη ποεῖ  
τὸ συμφέρον τί<sup>1</sup> ποτ' ἐστὶν ἀνθρώπου βίῃ,  
καθ' οὗς δὲ<sup>2</sup> κρίνει πράγματ', οὐ χρήται νόμοις  
οὐδ' ἐστὶν εἰπεῖν ζῶντα “ταῦτ'” οὐ πείσομαι.

### ΟΛΤΝΘΙΑ

- 356 K ὥς ἄδικον, ὅταν ἡ μὲν φύσις  
ἀποδῶ τι σεμνόν, τοῦτο δ' ἡ τύχη κακοῖ.
- 357 K μετ' Ἀριστοτέλους γὰρ τέτταρας τῆς ἡμέρας  
ὀβολοὺς φέρων . . . .

### ΟΡΓΗ<sup>3</sup>

- 363 K καίτοι νέος ποτ' ἐγενόμην κίγῳ, γύναι,  
ἀλλ' οὐκ ἐλούμην πεντάκις τῆς ἡμέρας  
τότ'· ἀλλὰ νῦν. οὐδὲ χλανίδ' εἶχον· ἀλλὰ νῦν.  
οὐδὲ μύρον εἶχον· ἀλλὰ νῦν. καὶ βάψομαι,  
5 καὶ παρατιλοῦμαι νη Δία καὶ γενήσομαι

<sup>1</sup> τί for δ τι which would give ~ ~ ~ ~ ~

<sup>2</sup> Bentley, *metri causa*, transposed order and inserted  
δέ / οὐ χρήται νόμοις, καθ' οὗς κρίνει τὰ πράγματα, MS.

<sup>3</sup> This was the play with which Menander won his first  
victory. Date: 316–315 B.C. See fragm. *Parian Marble*.  
See Capps, “Chronological Studies,” *A.J.P.* xxi. p. 60.

## FRAGMENTS FROM IDENTIFIED PLAYS

### THE DRAFTING OFFICER

(*A young man apparently seeks his fortune among the mercenary troops to save his father from poverty.*)

A poor man's son who had been brought up above his means, on seeing that his father had but little, was ashamed. He proved this for, being well trained, he paid back forthwith the fair fruit of gratitude.

So unexpectedly does Fortune bring about what's beneficial, as the case may be, in human life. She makes use of no fixed laws by which she decides circumstances. Nor is it even possible for anyone to say while life lasts: "*That* is something that will not be my lot!"

### THE LADY FROM OLYNTHUS

What injustice when Nature bestows some majestic gift and thereupon Fortune spoils it!

For he in service with Aristotle<sup>1</sup> receiving the wage of four obols<sup>2</sup> *per diem*. . . .

### ANGER

And yet, wife, I too was once a young man, but then I did not bathé five times a day. But now I do. Nor did I even have a fine over-cloak. But now I have. Nor even scented oil. But now I have. And I will dye my hair and I will pluck me smooth, by Zeus, and in short shrift will turn into a Ctesippus,<sup>3</sup>

<sup>1</sup> The admiral operating at Lemnos in 314 B.C.

<sup>2</sup> For table of Greek money values see p. 18.

<sup>3</sup> An effeminate spendthrift who, to refill his purse, sold the blocks from the monument reared in honour of his father Chabrias, the famous commander.

## MENANDER

Κτήσιππος οὐκ ἄνθρωπος ἐν ὀλίγῳ χρόνῳ·  
καθ' ὥς ἐκεῖνος κατέδομαι καὶ τοὺς λίθους  
ἀπαξάπαντας, οὐ γὰρ οὖν τὴν γῆν μόνην.

364 K διαφέρει Χαιρεφῶντος οὐδὲ γρὺ  
ἄνθρωπος ὅστις ἐστίν, ὃς κληθεὶς ποτε  
εἰς ἐστίασιν δωδεκάποδος, ὄρθριος  
πρὸς τὴν σελήνην ἔτρεχε τὴν σκιὰν ἰδὼν  
5 ὥς ὑστερίζων, καὶ παρῆν ἅμ' ἡμέρα.

367 K τοῦθ' ἐταῖρός ἐστιν ὄντως.<sup>1</sup> οὐκ ἐρωτᾷ, πηνίκα  
δεῖπνόν ἐστιν, ὥσπερ ἕτεροι, καὶ τί δεῖπνεῖν κωλύει  
τοὺς παρόντας, εἴτα δεῖπνον ἕτερον εἰς τρίτην  
βλέπει,  
Ἴεῖτα δ' ἕτερον εἰς τετάρτην<sup>2</sup>, εἴτα περίδειπνον  
πάλιν.

*Supplementum Comicum*, Demianczuk, p. 57.

(A) ἐμφαίνεται  
ὅτι πρόσφατος ἦν ἐπιχώριος. (B) καὶ τοῦνομα  
τί λέγεις; (A) ἀλάστωρ,<sup>3</sup> φησί.

## ΠΑΙΔΙΟΝ

370 K ἂν πάντα δουλεύειν ὁ δοῦλος μανθάνη,  
πονηρὸς ἔσται· μεταδίδου παρρασίας,  
βελτίον' αὐτὸν τοῦτο ποιήσει πολὺ.

371 K Ἐφέσια τοῖς γαμοῦσιν οὗτος περιπατεῖ  
λέγων ἀλεξιφάρμακα.

<sup>1</sup> Grot. transp. ὄντως ἐστίν of MS.

<sup>2</sup> Lacuna suppl. by Porson. Cobet notes that the Attic usage is τετράδα. See fragm. 320 K above.

## FRAGMENTS FROM IDENTIFIED PLAYS

and be no more a man, and then, as he did, I will devour even the stones one and all; anyhow I will not devour only the realty in land.

Not one whit different from Chaerephon is that man, whoever he is, who once upon a time, bidden to dine when the sun's shadow marks twelve feet,<sup>1</sup> rising at crack of dawn took a look at the shadow and ran by the light of the moon, as though late, and arrived along with the daylight.

Here's a guest for you of the real sort! He does not ask, as others do, "At what hour is your dinner?" and "What's to hinder those who *are* here from dining?"—and then looks out for another dinner on the third and then again another for the fourth day and yet again for a funeral feast.

(A) 'Tis clear that he's a late arrival amongst our folk.

(B) And what do you say his name is?

(A) He says: "Avenger."<sup>2</sup>

## THE SLAVE

If the slave learns to be slavish in everything he will be a good-for-nothing. Give him his share in speaking freely, this will make him far better.

This fellow walks up and down discoursing Ephesian spells for those who marry.

<sup>1</sup> This occurred at sunrise and at sunset.

<sup>2</sup> Or "Accursed," see *Periceiomene*, 867.

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<sup>3</sup> cf. also Demianc. p. 57, No. 7, on δαιμόνων ἀλαστόρων, also see Menander, *Periceiomene*, 867.

## MENANDER

372, 373 K

ἀλύσιον

χρυσοῦν ἐπόρισας. εἶθε λιθοκόλλητον ἦν  
καλὸν ἦν ἂν οὕτως. . . . .  
. . . . .  
. . . . .  
μάραγδον εἶναι ταῦτ' ἔδει καὶ σάρδια.

## ΠΑΛΛΑΚΗ

376 K

μικρὸν ἐπιμείνας προστρέχει,  
“ ἡγόρακά σοι περιστέρια ”<sup>1</sup> λέγων.

378 K

πολλοὺς λογισμοὺς ἢ πονηρία κυκλεῖ.<sup>2</sup>

399 K

ἀλλὰ τῶν χρηστῶν ἔχει τιν' ἐπιμέλειαν καὶ θεός.

## THE GIRL FROM PERINTHUS

*Terence's "Andria" is avowedly a "contaminatio" of Menander's "Perinthian Woman" and his "Andria," the latter being itself a recasting by the author of the earlier play. From the commentary of Donatus we learn that the first scene of the "Perinthia" of Menander and of the "Andria" of Terence were almost identical. In this scene in the "Perinthia" an old man is talking with his wife, but in Terence's "Andria" with a freedman, Sosias. In Menander's "Andria," on the other hand, the old man was alone. Other details also in Terence's "Andria" followed more closely the "Andria" of Menander. Thus the preparations for torturing Davus by fire in the "Perinthia" are much toned down in Terence, and the bibulous midwife in Menander's "Andria" (see Kock's fragments 41 and 42, cited above) proved to be better than her reputation, as is the*

<sup>1</sup> περιστέρια Ἰταδί, sc. ? Cobet.

<sup>2</sup> κυκλεῖ. / κυκλοῖ, MS.

## FRAGMENTS FROM IDENTIFIED PLAYS

You procured a golden chain. Would that it were  
set with precious stones, for then it *would* be fine

. . . . .  
(and) these should be an emerald and cornelians.

### THE CONCUBINE

After waiting a little, he runs up to her and says :  
“ I’ve bought some doves for you at market.”

Rascality circles round with reckonings manifold.

But even a god has a watchful care over the Good.

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*case with Terence's Lesbia (see "Andria," 228 ff. and 481 ff.).<sup>1</sup> But this may have been the same also in the missing sequel of the "Perinthia." The more recently discovered fragments ("Ox. pap." vol. vi. p. 150 ff.) give a scene of some twenty lines, nearly intact, supplementing the nine short fragments previously known. Of these latter, three must certainly precede the longer fragment; the order of the others is uncertain. In the lines preserved no mention is made of the girl from Perinthus who, like the Samian girl, gives the title to the Comedy. It may be inferred, however, that in Perinthus, the city on the Propontis, the girl had been left as a child and that her real Athenian provenance was ultimately discovered by some happy accident, as in the case of the girl from Andros, or in that of the Samian girl. The vivid scene where the slave is threatened with burning throws rather a*

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<sup>1</sup> See Körte, 2nd ed. pp. lii–liv.

## MENANDER

*lurid light on the power of the master over the slave. The actual burning is, of course, not consummated, but, even if it was the master's intent merely to frighten his erring slave, Davus gives no intimation that Laches is exceeding his rights. No parallel exists in Greek Comedy except the threatened holocaust of Mnesilochus—a free man!—in the “Thesmothoriazusae” of Aristophanes.<sup>1</sup> Terence (“Andria,” 860) tones this down to ordinary torture and fetters, probably following Menander's “Andria.”*

## ΠΕΡΙΝΘΙΑ

- 397 K οὐδεμίαν ἢ γραῦς ὄλως  
κύλικά παρῆκεν, ἀλλὰ πίνει τὴν κύκλω.
- 398 K τὸ παιδίον δ' εἰσῆλθεν ἐψητοὺς φέρον  
<ὀβολοῦ.><sup>1</sup>
- 393 K ὅστις παραλαβὼν δεσπότην ἀπράγμονα  
καὶ κοῦφον ἐξαπατᾷ θεράπων, οὐκ οἶδ' ὅ τι  
οὔτος μεγαλείον ἐστι διαπεπραγμένος,  
ἐπαβελτερώσας τὸν πάλαι<sup>2</sup> γ' ἀβέλτερον.

Ox. pap. vol. vi. p. 150

(Λα.) Ἵτίβειε καὶ Γέτα<sup>1</sup>,  
Ἵφυλάττετ' αὐτόν<sup>1</sup>. σὺ δ' ἀκολούθει, ἽΠυρρία<sup>1</sup>.

<sup>1</sup> ὀβολοῦ, Allinson add. from Terence, *Andria*, 368–9.

<sup>2</sup> πάλαι γ', Reitzenstein./ ποτε, MS./ πρότερον, Cobet./ ποτ' ὄντ', Scaliger.

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<sup>1</sup> See Grenfell and Hunt's Introduction (Ox. pap., l.c.).

<sup>2</sup> Mysis, the name for the corresponding speaker in Terence, suggests an imported maid more nearly suited, geographically, to Perinthus than to Andros. Mysis, however, as a proper

# FRAGMENTS FROM IDENTIFIED PLAYS

## DRAMATIS PERSONAE

LACHES, *an old gentleman of Athens.*

DAVUS, } *his slaves.*  
PYRRHIAS, }

Characters inferred :

THE SON of *Laches.*

THE GIRL from *Perinthus.*

A SERVANT-MAID of the *Perinthian.*

(A MIDWIFE.)

GETAS and TIBBIUS, *slaves (mutes).*

## THE GIRL FROM PERINTHUS

(*Servant of the Perinthian.*<sup>2</sup>)

The old hag never misses a goblet but drinks as it circles round.<sup>3</sup>

DAVUS

The slave went in, carrying two-pennyworth<sup>4</sup> of small boiled fishes.

DAVUS

A slave who is blessed with an easy-going, empty-headed master and cheats him hasn't accomplished any mighty deed in making a yet greater dolt of the one who was a dolt long since.

LACHES

(*who has overheard Davus [see preceding fragm.]*)

Tibeiuss and Getas, guard him ! And you, Pyrrhias, follow me.

name in Menander is only conjectural. Terence occasionally retained a name—Davus, for example, in this play—and changed others.

<sup>3</sup> See Terence, *Andria*, 229–232.

<sup>4</sup> See Terence, *Andria*, 368–369, where, by the same token, Davus suspects that no wedding is really under way. Note, as suggestive of the Greek prototype, Terence's use of the word "obolo."



## MENANDER

- (Δα.) Ἰκκληματίδ'ας ἔξεισιν φέρων τὸ πύρ'δανον<sup>1</sup>  
καὶ πῦρ· πρόδηλον. ὦ Τίβειε καὶ Γέτα,  
ἔπειτα κατακαύσει μ'. ἀφείητ' ἄν, Γέτα,  
5 Ἰσύν'δουλον ὄντα καὶ διασώσα'ντ'; οἷον πάννυ.  
Ἰούκ' ἄν μ' ἀφείητ', ἀλλὰ περιόψεσθέ με;  
Ἰούτω<sup>2</sup> πρὸς ἀλλήλους ἔχομεν; προσέρχεται  
Ἰό Πυρ'ρίας ὅσον γε φορτίον φέρων·  
Ἰἀπό'λωλα· καὶ δᾶδ' αὐτὸς ἡμμένην ἔχων  
10 ἸΛάχης ἀκ'ολουθεῖ. (Λαχ.) περίθετ' ἔν<sup>3</sup> κύκλω  
ταχὺ  
Ἰτὰ ξύλ'. ἐπ'ίδειξαι, Δᾶε, τὴν πανουργίαν  
τέχνην τιν' εὐρὼν διαφυγῶν τ' ἐνθένδε με.  
(Δα.) τέχνην ἐγώ; (Λαχ.) ναί, Δᾶε, τὸ μὲν “ἀπράγμονα  
καὶ κοῦφον ἑξαπατᾶν” γάρ ἐστι “δεσπότην”  
15 φλύαρος. (Δα.) ἦ, ἦν. (Λαχ.) εἰ δέ τις τὴν τῶν  
φρενῶν  
στακτὴν—ἐκνίσθης; (Δα.) οὐχὶ πρὸς σοῦ, δέσποτα.

2 κληματίδας, Wilam. suppl.

5 G.-H. suppl.

6 Leo suppl.

7 Leo suppl.

8 Wilam. suppl.

9-10 G.-H. suppl.

11 τὰ ξύλ', Wilam.

13-14 cf. fragm. 393, Körte.

15 ἦ, ἦν, Allinson./ ἡήν, G.-H., which is a new word (cf. Durham, *Vocabulary of Menander*, p. 65).

16 Note ἔκν in 2nd foot, cf. note on 342 K.

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<sup>1</sup> Quoted from Davus's words, see 393 K above. This proves (see Körte) that the fragment belongs to the *Perinthia*.

## FRAGMENTS FROM IDENTIFIED PLAYS

DAVUS

He'll come out bringing brush-wood and the kindling and fire. That's sure. O Tibeius and Getas! And then he'll burn me up. Would you abandon me—you, Getas, especially—me your fellow-slave who saved you? Surely not. You'd not abandon me. Nay, are you going to let me suffer? Is that the way we stand towards each other? Here comes Pyrrhias bringing a load, the biggest ever! I'm done for! And Laches himself follows with a lighted torch.

LACHES (*giving orders*)

Put the wood around him quickly. Now, Davus, make an exhibit of your rascality by finding some device and making good your escape from me, from here.

DAVUS

I! A device?

LACHES

Yes, Davus, for this cheating "an easy-going, empty-headed master"<sup>1</sup> is a fool's business.

DAVUS

(*as Laches, perhaps, hands the torch to a slave*)

Oh! Look!

LACHES

Nay, if someone (could sap<sup>2</sup>) your heart drop by drop—You were troubled, were you?

DAVUS

Master, this is not like you.

<sup>1</sup> The exact meaning of the aposiopesis is uncertain. G. and H., taking the word in the very late sense "ashes," translate: "LACHES: But if one feels his brain turning to ashes—were you hurt? DAVUS: Not by you, master."

## MENANDER

(Λα.) ὁ μὲν πονηρός, ὁ θρασὺς ἐνθάδ' ἀρτίως  
κατὰ τῶν σκελῶν· τὴν κληρονομίαν φι<sup>Γ</sup>λ<sup>Τ</sup>τάτο<sup>Υ</sup>  
. . . . . ἐκπ<sup>Τ</sup>οδών. (Δα.) ἔξειν χάριν  
20 . . . . . ς ὑφ' ἡμῶν. (Λαχ.) κάετ<sup>Ε</sup>  
. . . . . (ΓΠυρρ<sup>Τ</sup>ίας.) ὥς ἀφίκετο  
. . . . . φερόμενος γὰρ καὶ κύκλω  
. . . . . ρτων τ' ἐστὶ τό

## OTHER FRAGMENTS

- 394 K οὐπώποτ' ἐζήλωσα πολυτελῇ νεκρόν·  
εἰς τὸν ἴσον ὄγκον τῷ σφόδρ' ἔρχετ' εὐτελεῖ.  
395 K ὅσ' ἔστι μαλακὰ<sup>1</sup> συλλαβῶν  
ἐκ τῆς πόλεως τὸ σύνολον ἐκπήδα, φίλος.  
396 K ἐπὶ τῶν ἀμαξῶν εἰσι πομπεῖαι<sup>Ι</sup> τινες  
σφόδρα λοίδοροι.  
399 K οὐδ' αὐτός εἰμι σὺν θεοῖς ὑπόξυλος.  
400 K τὰ δ' ἄλλ' ἀνέπαφα σώματ' οὐδ' ἔλη ~ —<sup>2</sup>  
401 K Αἰάντειος<sup>3</sup> γέλως.

17–18 ὁ—σκελῶν, cf. Ar. *Pax*, 241, ὁ κατὰ τοῖν σκελοῖν. This expression in the *Pax* (cf. also, perhaps, *Eccles.* 742, hard to parallel outside of Lucian, see F. G. Allinson, *Selections from Lucian*, p. xxxviii), is interpreted by some “proktologists” as referring to a disaster, caused by fear, as in *Frogs*, 308.

20 Λαχ. between lines.

21 *ias suprascriptum*. / K<sup>2</sup>. // Γ<sup>Π</sup>ω<sup>ς</sup>, G.—H.

<sup>1</sup> μαλακά, *soft, yielding to the touch*, hence (apparently) *movables*. Dübner trans.: *tua cum convasaveris*. See 440 K.

<sup>2</sup> Meineke? οὐδὲ ληπτέα.

<sup>3</sup> MSS. have Αἰάντειος, ? Αἰάντεος.

## FRAGMENTS FROM IDENTIFIED PLAYS

LACHES

The scamp! The one who here a moment ago was so bold now—astraddle!<sup>1</sup> . . . the inheritance of my dearest son . . . out of the way.

DAVUS

I thought that you'd feel grateful that [they were instructed] by us.

LACHES

Set fire . . . . .

(PYRRHIAS?)

When he came . . . . .

*(Two more unintelligible lines to end of fragment.)*

## OTHER FRAGMENTS

A SLAVE (?)

I've never envied an expensive corpse. He and the very cheap one go alike to the self-same dignity.

Collecting all your movables, make your escape, friend, altogether from the city.

On the wagons in the parade some very ribald abuse goes on.<sup>2</sup>

Not even I, thanks to the gods, am wooden within.<sup>3</sup>

Nor let him even touch the other inviolate persons.

The laughter of Aias.<sup>4</sup>

<sup>1</sup> G. and H., referring to the scholium on Arist. *Peace*, 241, translate: "in a cowardly manner." See note on text.

<sup>2</sup> Referring to the processions at the Dionysiac festival. cf. Kock's note on fragm. 558 (trans. by Plautus, *Cist.* 1. 1. 91).

<sup>3</sup> cf. Lucian, *Gallus*, 24, for description of the interior of the great chryselephantine statues.

<sup>4</sup> The actor Pleisthenes, in the rôle of Ajax, laughed ironically at Odysseus when he said "One should do justly."

## MENANDER

### ΠΛΟΚΙΟΝ

- 402 K ἐπ' ἀμφοτέρῃα νῦν ἢ πίκκληρος ἢ καλὴ  
 μέλλει καθευδήσειν· κατείργασται μέγα  
 καὶ περιβόητον ἔργον. ἐκ τῆς οἰκίας  
 ἐξέβαλε τὴν λυποῦσαν ἢ ἐβούλετο,  
 5 ἵν' ἀποβλέπωσι πάντες εἰς τὸ Κρωβύλης  
 πρόσωπον ἢ τ' εὐγνωστος ὦσ' ἐμ' ἢ γυνὴ  
 δέσποινα· καὶ τὴν ὄψιν ἣν ἐκτήσατο—  
 ὄνος ἐν πιθήκοις τοῦτο δὴ τὸ λεγόμενον  
 ἔστιν. σιωπᾶν βούλομαι τὴν νύκτα τὴν  
 10 πολλῶν κακῶν ἀρχηγόν. οἷμοι, Κρωβύλην  
 λαβεῖν ἔμ', ἐκκαίδεκα τάλαντά ῥ' προῖκα καὶ  
 τὴν ῥ' ἵν' ἔχουσιν πῆχεως· εἴτ' ἐστὶ τὸ  
 φρύαγμα πῶς ὑπόστατον; μὰ τὸν Δία  
 τὸν Ὀλύμπιον καὶ τὴν Ἀθηνᾶν, οὐδαμῶς.  
 15 παιδισκάριον θεραπευτικὸν δὲ δεῖ λόγου  
 τάχιον ἀπάγεσθ'. ὦδέ τις ἄρ' ἀντεῖσάγοι  
 ἑτέραν.

(A)

- 403 K ἔχω δ' ἐπίκκληρον Λάμιαν· οὐκ εἶρηκά σοι  
 τοῦτ'; εἴτ' ἄρ' οὐχί; κυρίαν τῆς οἰκίας

1 ἀμφοτέρα νῦν, Mein./ἀμφοτεραν ιν, MS./ἀμφοτέρον οὐ  
 Kock, from Terence, *Heaut.* 342.// ἢ πίκκληρος, Haupt./ἐπ  
 κληρος, MS.// ἢ καλὴ, O. Ribbeck./οὔσα δὲ, Mein.

4 ἣν, Mein., MSS./ὥς, Kock.

6 Combined from MSS., Haupt.

7 ? sc. ἀποβλέπωσι from line 5.

8—9 Meineke's order is : ἐστὶ δὴ τὸ λεγόμενον / τοῦτο.

11 προῖκα καὶ, suppl. Allinson. / φερομένην, Kock. / τάλαν  
 ὦ θεοί, Mein.

12 τὴν ῥ' ἵν' ἔχουσιν, Kock, cf. Lucian, *de merced. conditi*  
 35. / γεινεσουσιν, etc., MSS.// τὸ, for article at end cf. *Geor*  
 26; *Periceir.* 243; *Perinth.* 23.

## FRAGMENTS FROM IDENTIFIED PLAYS

### THE NECKLACE

*(The misery attendant upon marrying a rich wife is a familiar quarry for the comic poets. Compare, for example, "The Heiress.")*

This fine heiress is likely now to sleep at ease on either cheek! A great and notorious deed has now been accomplished. Out of the house she has cast the irksome woman whom she wished to banish, so that all may fix their eyes on the face of Crobyle—and that she may be recognized as my wife, the mistress of the house—even that face which she won as her own, an ass among apes, as the saying goes. I prefer to keep silence about the night, which was the primal cause of many evils. Ah, me! To think that I took Crobyle to wife with her sixteen talents dowry<sup>1</sup> and her nose a cubit long! Now is this insolence in any wise to be endured? No, by Zeus the Olympian, by Athena, not at all! But this servant wench must be led off quicker than one can speak. Now then, let someone lead in here a second as her substitute!<sup>2</sup>

A

I have to wife a Lamia,<sup>3</sup> an heiress. Have I not told you this? Have I not, really? We have her,

<sup>1</sup> For table of Greek money see above, p. 18, note.

<sup>2</sup> Text confused; emendations uncertain; see Greek. For the situation compare below fragment 438 K, note.

<sup>3</sup> These Lamiae, dread vampires in antiquity, are on occasion strangely transformed into beneficent spirits in modern Greek folklore.

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15 δεῖ, suppl. Allinson. / καί, Kock. / τοῦ, Jacob.

16 ἀπάγεσθ'. ὧδέ τις ἄρ' ἀντεισάγοι, Allinson. / ἀπαγεσθωδεῖς ἀρανπισαγοί, Codex V. / . . . ἀρααντις, Cod. Urb. / θᾶπτον ἀπάγοι τις ἢ ἑτέραν ἂν εἰσάγοι, Jacob.

17 ἑτέραν, add. Allinson.

## MENANDER

καὶ τῶν ἀγρῶν καὶ τῶν ἀπάντων ἄντικρυς<sup>1</sup>  
 ἔχομεν, Ἄπολλον, ὡς χαλεπῶν χαλεπώτατον.  
 5 ἅπασι δ' ἀργαλέα ἔστιν, οὐκ ἔμοι μόνῳ,  
 νῖφ πολὺ μᾶλλον, θυγατρί.

(B)

πραγμ' ἄμαχον λέγεις.

(A)

εὖ οἶδα.

404 K ὦ τρισκακοδαίμων, ὅστις ὦν πένης γαμεῖ  
 καὶ παιδοποιεῖθ'. ὡς ἀλόγιστός ἐστ' ἀνὴρ,  
 ὃς μήτε φυλακὴν τῶν ἀναγκαίων ἔχει,  
 μήτ' ἂν ἀτυχήσας εἰς τὰ κοινὰ τοῦ βίου  
 5 ἐπαμφιέσαι δύναίτο τοῦτο χρήμασιν,  
 ἀλλ' ἐν ἀκαλύπτῳ καὶ ταλαιπώρῳ βίῳ  
 χειμαζόμενος ζῇ, τῶν μὲν ἀνιαρῶν ἔχων  
 τὸ μέρος ἀπάντων, τῶν δ' ἀγαθῶν οὐδὲν μέρος·  
 ὑπὲρ γὰρ ἑνὸς ἀλγῶν ἅπαντας νουθετῶ.

929 K Κρωβύλη τῇ μητρὶ πείθου καὶ γάμει τὴν συγγενή.  
*(incerta fragm.)*

405, 406 K ὅστις πένης ὦν ζῇ ἐν ἄστει βούλεται,  
 ἀθυρότερον ἑαυτὸν ἐπιθυμεῖ ποεῖν·  
 ὅταν γὰρ εἰς τρυφῶντα καὶ σχολὴν ἄγειν  
 δυνάμενον ἐμβλέψῃ, τότε αὐτὸν ἔστ' ἰδεῖν  
 5 ὡς ἄθλιον ζῇ καὶ ταλαίπωρον βίον.

· · · · ·  
 κακῶς ὁ δεσπότης βεβούλευται πάνν·  
 ἐν ἀγρῷ γὰρ οἰκῶν οὐ σφόδρ' ἐξηλέγχετο  
 τῆς μερίδος ὦν τῆς οὐδαμοῦ τεταγμένος,<sup>2</sup>  
 εἶχεν δὲ παραπέτασμα τὴν ἐρημίαν.

<sup>1</sup> καὶ τῶν ἀπάντων ἄντικρυς, Kock, from Spengel's καὶ  
 τῶν πατρώων ἄντικρυς. / κιπαντωναντεκεινες, Cod. V. / καὶ πάντων  
 ἀντ' ἐκείνης, Meineke.      <sup>2</sup> τεταγμένος, Mein., for τεταγμένης.

## FRAGMENTS FROM IDENTIFIED PLAYS

and no mistake, as mistress of house and lands and of everything, O Apollo—the sorest sore of all. Sour is she toward all—not me alone—toward my son even more and toward my daughter.<sup>1</sup>

B

You tell of an affair where resistance is in vain.

A

I know it well.

O thrice unlucky he who though poor marries and begets children. How irrational is a man who has neither taken precaution for necessities, nor, if he meet with misfortune in the common events of life, would be able to cloke this with money, but lives storm-tossed in the midst of an unsheltered life of hardship, with his share of all distresses but no share of blessings! For I, though suffering for one alone, admonish all.

Obey Crobyle, your mother, and marry your kinswoman.

PARMENON (?)

Whoever wishes, though a poor man, to live in the city is desirous of making himself still more despondent. For whenever he turns his eyes upon the luxurious man who is able to live at his ease, then it is possible for him to see what a life of wretched hardship is his own.

. . . . .  
Our master has counselled very badly. For while he lived in the country, he, as belonging to the class that has no definite position, was not open to much criticism but was curtained off by solitude.

<sup>1</sup> See Le Grand, *Daos*, p. 165, note 1.



## MENANDER

408 K ἄρ' ἐστὶν ἀρετῆς καὶ βίου διδάσκαλος  
ἐλευθέρου τοῖς πᾶσιν ἀνθρώποις ἀγρός.

407 K ὦ Παρμένων, οὐκ ἔστιν ἄγαθον τῷ βίῳ  
φυόμενον ὥσπερ δένδρον ἐκ ρίζης μιᾶς,  
ἀλλ' ἐγγὺς ἀγαθοῦ παραπέφυκε καὶ κακόν,  
ἐκ τοῦ κακοῦ τ' ἤνεγκεν ἀγαθὸν ἢ φύσις.

410 K ἀεὶ τὸ λυποῦν ἀποδίωκε τοῦ βίου·  
μικρόν τι τὸ βίου καὶ στενὸν ζῶμεν χρόνον.

411 K οὐκ ἔστιν εὐρεῖν βίον ἄλυπον οὐδενός.

## ΠΩΛΟΥΜΕΝΟΙ

*Supplementum Comicum*, Demianczuk, p. 58.

ἀγγαροφόρει <sup>1</sup> καὶ ταῦθ' ἃ νῦν ποιεῖς πόει,  
ἐξὸν διαρρηγνύμενον ἀγαθῶν μυρίων  
σιτιζόμενον τὴν νύκτα καὶ τὴν ἡμέραν  
διάγειν.

420 K Ἦτί, ὦ <sup>1 2</sup> τάλας, ἔστηκας ἔτι πρὸς ταῖς θύραις  
τὸ φόρτιον θείς; σιτόκουρον ἄθλιον,  
Ἦχρηστον <sup>1 2</sup> εἰς τὴν οἰκίαν εἰλήφαμεν.

421 K οὐ πανταχοῦ τὸ φρόνιμον ἀρμόττει παρόν,  
καὶ συμμανῆναι δ' ἔνια δεῖ.

<sup>1</sup> For ἄγγαρος = ἀκρατής, see *Θαίς*, fragm. from *Suppl. Com*

<sup>2</sup> τί ὦ and ἄχρηστον, add. Porson.

## FRAGMENTS FROM IDENTIFIED PLAYS

PARMENON (?)

Surely the country is for all men a teacher of virtue and of the freeman's life.

*"Every Rose conceals a Thorn."*

There is no blessing, Parmenon, in life that springs like tree from single root, but near to blessing, and beside it, grows up evil too; and nature from the evil brings forth good.

Chase ever from thy life what brings annoy. The span of life we live is something brief, the time is scant.

It is impossible to discover anyone whose life is immune from trouble.

## THOSE OFFERED FOR SALE

*(To the two fragments previously identified from this play may now be added one from the "Supplementum Comicum" (Demianczuk, p. 58)).*

Fare on in your unbridled course and keep on doing this which now you do, since it's permitted you to spend your time bursting with countless good things, batten on food by night and day.

Why, O wretch, laying your burden down, are you still standing by the door? We've taken into our house a mere bread-consumer, miserable and useless!

*"Aliquando et insanire jucundum est."*—SENECA.

Not everywhere is the presence of prudence timely, but on occasion we should even join in madness.

## MENANDER

### ΡΑΠΙΖΟΜΕΝΗ

- 425 K ὁ μὴ δεχόμενος τῶν θεῶν τὸ σύμφορον  
αὐτῷ διδόντων ἔνεκα τοῦ ζῆν βούλεται<sup>1</sup>  
. . . . .<sup>2</sup> τὸ δ' ἀτυχεῖν ἢ τὸ μὴ  
θεὸς δίδωσιν, οὐ τρόπου δ' <sup>3</sup> ἁμαρτία.
- 426 K ἀτύχημα καδίκημα <sup>4</sup> διαφορὰν ἔχει·  
τὸ μὲν διὰ τύχην γίνεται, τὸ δ' αἰρέσει.
- 427 K ἄρ' ἐστὶν ἀγαθῶν πᾶσι πλείστων <αἰτία><sup>5</sup>  
ἢ σύνεσις, ἂν ἢ πρὸς τὰ βελτίω σοφή.
- 433 K ἔρχεται τάληθές ἐς φῶς ἐνίοτ' οὐ ζητούμενον.

### ΣΙΚΤΩΝΙΟΣ

- 438 K . . . . . ἄβραν γὰρ ἀντωνούμενος  
ἐρωμένην αὐτῇ μὲν οὐ παρέδωκ' ἔχειν  
τρέφει δὲ χωρίς, ὥς ἐλευθέραν πρέπει.
- 439 K εὐλοιδόρητον, ὥς ἔοικε, φαίνεται  
τὸ τοῦ στρατιώτου σχῆμα καὶ τὸ τοῦ ξένου.
- 440 K ὁ πλέων κατήχθη, κρίνεθ' οὗτος πολέμιος·  
ἐὰν δ' <sup>6</sup> ἔχη τι μαλακόν,<sup>7</sup> ἀγγαρεύεται.
- 441 K κακὴ μὲν ὄψις, ἐν δὲ δαίλειαί φρένες.

<sup>1</sup> οὐ βούλεται, MS./ Grot. omits οὐ *metri causa*.

<sup>2</sup> Supply? e.g. ἀτυχεῖν μάλισθ' οὗτος. Allinson.

<sup>3</sup> MSS. have ἔσθ' before ἁμαρτία. Omit *metri causa* (transfer to context), Allinson.

<sup>4</sup> Contrasted also by Aristotle, *Nich. Eth.* 5, 8, 7.

<sup>5</sup> αἰτία, Cobet conj./ ἀξία, MS.

<sup>6</sup> Bentley add δ'.

<sup>7</sup> See fragm. 395 K.

## FRAGMENTS FROM IDENTIFIED PLAYS

### THE GIRL WHO GETS FLOGGED

He who refuses the benefits offered him by the gods towards his living, wishes (to be unfortunate at all hazards). But a god it is that bestows or withholds misfortune and the error is not inherent in character.

Misfortune and injury differ: the one arises from chance, the other from choice.<sup>1</sup>

Intelligence, if it is clever in the direction of the better, is responsible for the greatest benefits for all.

The Truth, sometimes not sought for, comes forth to the light.

### THE MAN FROM SICYON

For, buying in her stead <sup>2</sup> a dainty lady's maid, he loved her and did not hand her over to his wife's control but keeps her separately as befits a free-born woman.

Open to reproach, as is natural, seems the mien both of the soldier and of the stranger.

If a voyager puts into port he is adjudged an enemy and is mulcted <sup>3</sup> (by the customs officers) in whatever he has that yields to confiscation.

An aspect base, and vile the mind within.

<sup>1</sup> A distinction served up by Menander from Aristotle.

<sup>2</sup> For a similar "rotation in office" and the replacing of the maid dismissed by Crobyle, see above, fragm. 402 K.

<sup>3</sup> Literally: his possessions are *pressed into service*.

## MENANDER

442 K Στρατοφάνη, λιτόν ποτ' εἶχες χλαμύδιον καὶ  
παῖδ' ἓνα.

443 K ὥς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον.<sup>1</sup>

### ΣΤΡΑΤΙΩΤΑΙ

447 K ἀπορῶν τι βούλευσαι κατὰ σαυτὸν γενόμενος·  
τὸ συμφέρον γὰρ οὐχ ὁράται τῷ βοᾶν,  
ἐν τῷ πρὸς αὐτὸν δ' ἀναλογισμῷ φαίνεται.

448 K οὐδεὶς ξύνοιδεν ἑξαμαρτάνων πόσον;<sup>2</sup>  
ἁμαρτάνει τὸ μέγεθος, ὕστερον δ' ὁράῃ.

### ΣΤΗΝΑΡΙΣΤΩΣΑΙ

449 K Ἔρως δὲ τῶν θεῶν  
ἰσχὺν ἔχων πλείστην ἐπὶ τούτου δείκνυται.<sup>3</sup>  
διὰ τοῦτον ἐπιорκοῦσι τοὺς ἄλλους θεούς.

450 K ἀστεῖον τὸ μὴ  
συνάγειν γυναῖκας μηδὲ δειπνίζειν ὄχλον,  
ἀλλ' οἰκοσίτους<sup>4</sup> τοὺς γάμους πεποηκέναι.

451 K (A) ἂν ἔτι πιεῖν μοι δῶ τις. (B) ἀλλ' ἡ βάρβαρος  
ἅμα τῇ τραπέζῃ καὶ τὸν οἶνον ᾧχετο  
ἄρας' ἀφ' ἡμῶν.

452 K τρισάθλιόν γε καὶ ταλαίπωρον φύσει  
πολλῶν τε μεστόν ἐστι τὸ ζῆν φροντίδων.

<sup>1</sup> Note dactylic metre.

<sup>2</sup> πόσον, Kock. / ὅσον, Meineke.

<sup>3</sup> Transposed, *metri causa*, for ἰσχὺν ἐπὶ τούτου δείκ. πλ.  
ἔχων, Kock.

<sup>4</sup> See above, fragm. 103 K.

## FRAGMENTS FROM IDENTIFIED PLAYS

Stratophanes, once on a time you had one slave only and a plain little cloak.<sup>1</sup>

*“Birds of a Feather.”*

How universally God joineth like to like!

## THE SOLDIERS

When at a loss about something go and take counsel by yourself. For in the midst of shouting the advantageous course is not to be seen, but as one reasons with oneself it shines out clear.

While in the very act no one is conscious of the greatness of his sin, but later on he sees.

## THE LADIES AT LUNCHEON

Now herein 'tis proved that of the gods Love has the greatest power. For his sake they swear falsely by the other gods.

A clever scheme this, not to get a lot of women together and entertain a crowd but to have made your wedding-feast for home-eaters.

(A) If someone will give me something more to drink.

(B) But that barbarian maid went and carried off from us the wine along with the food-trays.

Life in the nature of things is thrice wretched and distressful and is filled with many cares.

<sup>1</sup> cf. *The Toady*, line 43.

## MENANDER

- 453 K καὶ τὸν ἐπὶ κακῷ  
γινόμενον ἀλλήλων ἀγαπησμόν, οἷος ἦν.  
454 K πατὴρ δ' ἀπειλῶν οὐκ ἔχει μέγαν φόβον.

## ΤΙΤΘΗ

- 461 K εἷ<sup>1</sup> τις ὑμῶν παιδίον  
ἤτήσατ' ἢ κέχρηκεν, ἄνδρες γλυκύτατοι.  
460 K οἱ τὰς ὀφρῦς αἴροντες ὡς ἀβέλτεροι  
καὶ “ σκέψομαι ” λέγοντες· ἄνθρωπος γὰρ ὢν  
σκέψει σύ; περὶ τοῦ;<sup>2</sup> δυστυχεῖς ὅταν τύχῃ  
αὐτόματα γὰρ τὰ πράγματ' ἐπὶ τὸ συμφέρον  
5 ῥεῖ κὰν καθεύδῃς ἢ πάλιν τούναντίον.

## ΤΡΟΦΩΝΙΟΣ

(Α)

- 462 K ξένου τὸ δεῖπνόν ἐστιν ὑποδοχῆς.

(ΜΑΓΕΙΡΟΣ)

τίνος;  
ποδαποῦ; διαφέρει τῷ μαγείρῳ τοῦτο γάρ·  
οἶον τὰ νησιωτὰ<sup>3</sup> ταυτὶ ξενύδρια  
ἐν προσφάτοις ἰχθυδίοις τεθραμμένα  
5 καὶ παντοδαποῖς, τοῖς ἀλμίοις μὲν οὐ πάννυ  
ἀλίσκετ', ἀλλ' οὕτω παρέργως ἄπτεται·  
τὰς δ' ὀνθυλεύσεις καὶ τὰ κεκαρυκευμένα  
μᾶλλον προσεδέξατ'. Ἀρκαδικὸς τούναντίον

<sup>1</sup> εἷ τις, Porson./ ἦν ἄν, Mein. with query.

<sup>2</sup> σύ; περὶ τοῦ; Cobet./ τί περὶ τοῦ or σὺ περὶ του vulgo.

<sup>3</sup> Leo, τὰ μὲν νησαῖα./ νησιωτικά, Kock.

## FRAGMENTS FROM IDENTIFIED PLAYS

. . . and this mutual affection based on mischief, what a thing it was !

In a father's threats inheres no overpowering dread.

### THE WET-NURSE

*(For this as alternative title to "The Girl from Samos" see above, p. 136, note 1.)*

If ever some one of you, sweet sirs, asked to borrow or has loaned a baby.

They who raise their brows like dunces and say : " I will consider "—What, though human, you will consider ? About what ? You suffer mischance whenever it happens so, for the current of events, even if you sleep, automatically runs towards prosperity or, again, flows the other way.

### TROPHONIUS

A

The dinner is for the reception of a stranger.

CATERER

Of whom ? From what country ? For this makes a difference to the cook. For instance : these precious guests from the islands, brought up on all kinds of fresh fish, are not very much captivated by salt sea-food but partake of it by the way, whereas they are the rather attracted to dressed meats, seasoned and served with savoury sauces. An Arcadian, on the other hand, as an inlander, is



## MENANDER

ἀθάλαττος ἦν<sup>1</sup> τοῖς λεπαδίοις<sup>2</sup> ἀλίσκεται  
 10 Ἴωνικὸς πλούταξ· ὑποστάσεις ποῶ,<sup>3</sup>  
 κάνδαυλον, ὑπηβινητιῶντα βρώματα.

463 K τὸ μηθὲν<sup>4</sup> ἀδικεῖν καὶ φιλανθρώπους ποεῖ.

## ΤΔΡΙΑ

466 K ὥς ἡδὺ τῷ μισοῦντι τοὺς φαυλοὺς τρόπους  
 ἐρημία, καὶ τῷ μελετῶντι μηδὲ ἐν  
 πονηρὸν ἱκανὸν κτήμ' ἀγρὸς τρέφων καλῶς.  
 ἐκ τῶν ὄχλων δὲ ζῆλος, ἥ τε κατὰ πόλιν  
 5 αὕτη τρυφὴ λάμπει μέν, ἐς δ' ὀλίγον χρόνον.

467 K γέροντα δυστυχοῦντα τῶν θ' αὐτοῦ κακῶν  
 ἐπαγόμενον λήθην ἀνέμνησας πάλιν  
 ἐπὶ τὰ τυχεῖν τ' ἡγείρας.

468 K εὐθὺς καταχρήσεσθ' αὐτὸν ἀνορωρυγμένην  
 ταύτην ἰδόντα.

469 K οἱ Θράκες, Λίβυ,  
 Τρῶες καλοῦνται· πάντα νῦν ἤδη 'σθ' ὁμοῦ.

470 K οἱ δὲ κατὰ χειρῶν λαβόντες περιμένουσι, φίλτατε.<sup>5</sup>

## ΤΜΝΙΣ

472 K νῆ τὴν Ἀθηνᾶν, μακάριόν γ' ἡ χρηστότης  
 πρὸς πάντα καὶ θαυμαστὸν ἐφόδιον βίῃ.

<sup>1</sup> ὦν Mein. / ἐν MS.

<sup>2</sup> λεπαδίοις, Madvig, dim. of λεπάς./ λοπαδίοις, MSS., see Durham, *Vocabulary of Menander*, p. 75.

<sup>3</sup> ποιῶ, Coräes. / ποιῶν, MS.

<sup>4</sup> μηθέν, MS. A. / μηδέν, Kock.

<sup>5</sup> φίλτατε, ? Kock. / φίλτατοι, MS.

## FRAGMENTS FROM IDENTIFIED PLAYS

**captivated by limpets. An Ionian is a wealthy wanton; for him I prepare jelly-soups, Lydian entrées, meats that irritate desire.**

**To refrain from all injustice renders us also humane.**

### THE URN

**How sweet a thing is solitude for him who hateth mean, bad ways; and for him that hath not one design that's evil how adequate a possession a farm that keeps him well. For from the throng comes stimulating rivalry, and this city luxury is brilliant, it is true, but for brief time.<sup>1</sup>**

**You have stirred once more an old man's memory while he strove in his misfortune to cover up his ills in Lethe and you have roused him to his misery.**

**. . . to make away with himself as soon as he saw it (i.e. the urn) dug up.**

**The Thracians, O Libys, are called "Trojans"! Now-a-days everything is all a jumble!<sup>2</sup>**

**They've had their finger-bowls, my dear, and now await . . .**

### HYMNIS<sup>3</sup>

**Uprightness, by Athena, is in all respects a blessed and marvellous viaticum in life. After chatting with**

<sup>1</sup> *cf. The Farmer*, line 80.

<sup>2</sup> So one might cavil to-day at the loose inclusion of the Bulgarians in the Slavic group.

<sup>3</sup> Cited as a man's name (see Kock), but also found as a woman's name, *cf. Lucian, Dial. Meretr.* 13.

# MENANDER

τούτῳ λαλήσας ἡμέρας σμικρὸν μέρος  
 εὖνους ἐγὼ νῦν εἰμι. “ πειστικὸν λόγος ”  
 5 πρὸς τοῦτ’ ἂν εἴποι τις μάλιστα τῶν σοφῶν.  
 τί οὖν ἑτέρους λαλοῦντας εὖ βδελύττομαι;  
 τρόπος ἔσθ’ ὁ πείθων τοῦ λέγοντος, οὐ λόγος.  
 τὸ γὰρ λέγειν εὖ δεινὸν ἐστὶν εἰ φέροι  
 βλαβὴν τινα.<sup>1</sup>

# ΥΠΟΒΟΛΙΜΑΙΟΣ ἢ ΑΓΡΟΙΚΟΣ

481 K                      τοῦτον εὐτυχέστατον λέγω,  
ὅστις θεωρήσας ἀλύπως, Παρμένων,  
τὰ σεμνὰ ταύτ' ἀπῆλθεν, ὅθεν ἤλθεν, ταχύ,  
τὸν ἥλιον τὸν κοινόν, ἄστρ', ὕδωρ, νέφη,  
5 πῦρ· ταῦτά, καὶ ἐκατὸν ἔτη βιῶς, αἰ  
ὄψει παρόντα, καὶ ἐνιαυτοὺς σφόδρ' ὀλίγους,  
σεμνότερα τούτων ἕτερα δ' οὐκ ὄψει ποτέ.  
πανήγουριν νόμισόν τιν' εἶναι τὸν χρόνον,  
ὃν φημι, τοῦτον ἢ ὑπιδημίαν ἐν ᾧ  
10 ὄχλος, ἀγορά, κλέπται, κυβεῖαι, διατριβαί.  
ἀν πρῶτος<sup>1</sup> 2 ἀπίης καταλύσεις, βελτίονα  
ἐφόδι' ἔχων ἀπῆλθες, ἐχθρὸς οὐδενί·  
ὁ προσδιατρίβων δ' ἐκοπίασεν<sup>1</sup> ἀπ' ὀλέσας<sup>3</sup>  
κακῶς τε γηρῶν ἐνδεής του<sup>4</sup> γίνεται,  
15 ρεμβόμενος ἐχθροὺς ἡϋρ', ἐπεβουλεύθη ποθέν,  
οὐκ εὐθανάτως ἀπῆλθεν ἐλθὼν εἰς χρόνον.

<sup>1</sup> Kock adds vv. 8 and 9 from Maximus, *Conf. Serm.* 15, p. 580.

<sup>2</sup>  $\pi\rho\acute{\omega}\sigma$ , Preller. /  $\pi\rho\acute{\omega}\tau\omicron\nu$  or  $\pi\rho\acute{\omega}\tau\omicron\varsigma$ , MSS.

<sup>3</sup> δ' ἐκοπίασεν ἀπολέσας, Porson, Mein., but Mein. *Philol.* xiii. 525 defends the common reading δὲ κοπιᾶσας ἀπώλεσεν. σκοπίασας ἀπώλεσεν, Cod. A, Kock.

<sup>4</sup> του, MS. / που, Haupt., Kock.

<sup>.1</sup> Possibly a changeling, but there is no proof of this.

## FRAGMENTS FROM IDENTIFIED PLAYS

this man for a small part of a day I am now his well-wisher. To this some one of the sages might certainly say, "Eloquence is a persuasive thing." Why, then, do I feel a loathing for the others who talk well? It's the character of the speaker that does the persuading, not eloquence. For eloquent speech, if it entail damage, is something dire.

### THE COUNTERFEIT BABY<sup>1</sup> or THE RUSTIC

(*Quintilian* (1. 10. 18; 10. 1. 70) *praises specifically this comedy with others. The same title was also used by Cratinus Minor, Alexis, Philemon, and Eudoxus. The Latin play of Caecilius preserves the names of the characters found in the Greek original.*)

*"Life's passing show."*

That man, O Parmenon, I count most fortunate  
Who quickly whence he came returns, when he,  
    unvexed,  
Has looked on these majestic sights—the common sun,  
Water and clouds, the stars and fire. If thou shalt live  
An hundred years, or very few, thou'lt always see  
These same sights present, grander ones thou'lt ne'er  
    behold.

So count this time I speak of as some festival  
Or city visit where one sees the market-place,  
The crowd, the thieves, the dice, the loungers at the  
    clubs,  
Then, if thou'rt off betimes unto thy lodging-place,  
Thou go'st with fuller purse and none thine enemy,  
While he that tarries longer, worn, his money gone,  
Grows old and wretched and forever knows some lack,  
A vagrant he, the sport of enemies and plots.  
Gaining no easy death the transient guest<sup>2</sup> returns.

<sup>2</sup> Or transl. "by staying out his time." cf. Dübner: *longaevus*.

# MENANDER

482,483K παύσασθε νοῦν ἰλέγοντες· <sup>1</sup> οὐδὲν γὰρ πλέον <sup>2</sup>  
ἀνθρώπινος νοῦς ἐστίν, ἀλλ' ὁ τῆς Τύχης  
(εἴτ' ἐστὶ τοῦτο πνεῦμα θεῖον εἴτε νοῦς)  
τοῦτ' ἐστὶ τὸ κυβερνῶν ἅπαντα καὶ στρέφον  
5 καὶ σῶζον, ἡ πρόνοια δ' ἡ θνητὴ καπνὸς  
καὶ φλήναφος. πείσθητε κοῦ μέμψεσθέ με·  
πάνθ' ὅσα νοοῦμεν ἢ λέγομεν ἢ πράττομεν  
Τύχη 'στίν, ἡμεῖς δ' ἐσμὲν ἐπιγεγραμμένοι.

Τύχη κυβερνᾷ πάντα· ταύτην καὶ φρένας  
 10 δεῖ καὶ πρόνοιαν τὴν θεὸν καλεῖν μόνην,  
 εἰ μὴ τις ἄλλως ὀνόμασιν χαίρει κενοῖς.

484 Κ τὰ δεύτερ' αἰὲ τὴν γυναῖκα δεῖ λέγειν,  
τὴν δ' ἡγεμονίαν τῶν ὅλων τὸν ἄνδρ' ἔχειν.  
οἶκος δ' ἐν ᾧ τὸ πάντα πρωτεύει γυνή,  
οὐκ ἔστιν ὅστις πώποτ' οὐκ ἀπώλετο.

485 K                      τοῦτο μόνον ἐπισκοτεῖ  
καὶ δυσγενεΐα καὶ τρόπου πονηρία  
καὶ πᾶσιν οἷς ἔσχηκεν ἄνθρωπος κακοῖς,  
τὸ πολλὰ κεκτῆσθαι· τὰ δ' ἄλλ' ἐλέγχεται.

486 Κ οὐ παντὸς ἀγαθοῦ τὴν πρόνοιαν αἰτίαν  
κρίνων ἂν ὀρθῶς ὑπολαβεῖν τίς μοι δοκεῖ,  
ἀλλ' ἔστι καὶ ταυτόματον ἓνια χρήσιμον.

487 K αἰὲν κράτιστόν ἐστι τὰ ληθῇ λέγειν.  
ἐν παντὶ καιρῷ τοῦτ' ἐγὼ παρεγγυῶ  
εἰς ἀσφάλειαν τῷ βίῳ πλείστον μέρος.

<sup>1</sup> λέγοντες, Kock./ ἔχοντες, MS.

<sup>2</sup> πλέον, condemned by Mein. and Kock (*q.v.*).

## FRAGMENTS FROM IDENTIFIED. PLAYS

*"Fortune holds the helm."*

Have done with talking of intellect; for the human intellect amounts to nothing, while Fortune's—whether we call it divine spirit or intellect—*this* is what steers all and veers and saves, whereas mortal forethought is smoke and nonsense. Take my advice and you'll not blame me: everything that we think or say or do is Fortune, and we are but countersigners . . . Fortune ever holds the tiller. This goddess alone we ought to speak of as both intellect and forethought unless we perversely take pleasure in empty names.

*"The woman should follow, not lead, through life."*

Woman should always take the second place in speaking and the man should take the lead in all. For there is never a household, wherein a woman holds first place in all things, which does not go to utter ruin.

This only, the possession of much wealth, casts a veil over both ignoble birth and wicked character and all the ills that man is heir to, but all else has the veil withdrawn.

Anyone who decides that forethought is not responsible for every blessing would have, I think, a correct opinion; nay, there are times when mere chance is useful.

'Tis always best to tell the truth. At every crisis I recommend this as a chief contribution to security in life.

## MENANDER

- 488 K πολλῶν κατὰ γῆν καὶ κατὰ θάλατταν θηρίων  
ὄντων, μέγιστόν ἐστι θηρίον γυνή.
- 489 K Ἄπολλον, ἀλλὰ σκαιὸν οὐ μετρίως λέγεις,  
μετὰ μαρτύρων ἀτυχεῖν, παρὸν λεληθέναι.
- 490 K δυσπαρακολούθητόν τι πράγμ' ἐστὶν Τύχη.
- 494 K μικρὰ Παναθήναι' ἐπειδὴ δι' ἀγορᾶς πέμποντά σε  
Μοσχίων, μήτηρ ἑώρα τῆς κόρης ἐφ' ἄρματος.

## ΦΑΝΙΟΝ

- 497 K Ὅποῖα<sup>1</sup> δὴ φιλοῦσιν ἰατροὶ λέγειν  
τὰ φαῦλα μείζω καὶ τὰ δεινὰ ὑπέρφοβα,  
πυργοῦντες αὐτούς——
- 498 K ὑπελήλυθέν τέ μου  
νάρκα τις ὅλον τὸ δέρμα.
- 499 K ἄνθρωπος ὦν ἤμαρτον· οὐ θαυμαστόν.
- 500 K φειδωλὸς ἦν καὶ μέτριος ἀγοραστής.

*Ex Ori Milesii scriptis* (Reitzenstein)

πότων<sup>2</sup> τε καὶ κώμων ἅπαντες ἤδεμεν.

<sup>1</sup> ὁποῖα, Bergk and Colet./ οἷα, MS.

<sup>2</sup> For εἰδέναι c. gen. see Kretschmar, *de Menandri reliquiis*, p. 114.

## FRAGMENTS FROM IDENTIFIED PLAYS

Though many the wild beasts on land and in the sea, the beastliest one of all is woman.

By Apollo, you talk like a lout and observe no moderation, airing your misfortunes before witnesses, when it is possible to keep them unknown.

A thing hard to track is Fortune.

When the maiden's mother saw you from their wagon,<sup>1</sup> Moschion,<sup>2</sup>  
At the Small Panathenaea,<sup>3</sup> passing through the market-place—

## PHANIUM

Just as physicians, you know, by way of building a towering reputation, are wont to diagnose insignificant troubles as greater ones and to exaggerate real dangers——

Over my whole skin has crept a kind of numbness.

Being human I erred; there is no need for surprise.

He was a thrifty and moderate purchaser.

We all were experts in drink and in carousals.

<sup>1</sup> Perhaps "on your chariot."

<sup>2</sup> Moschion = calf. The type for "calf"-love (cf. "young buck") in the New Comedy; cf. *The Girl from Samos*, etc.

<sup>3</sup> The annual or "lesser" celebration.



# MENANDER

## THE GHOST

*Terence, in the prologue to his "Eunuchus," while making one of his chronic attacks upon his rival Lucius Lavinius, says that the latter has ruined "The Ghost" of Menander in spite of his careful translation from Greek. Donatus, in his commentary upon this passage (Ter. "Eun." prol. 9), gives a brief summary of the plot of "The Ghost." In substance he says: A young man has a stepmother who, before she married his father, has had by a neighbour a daughter. The maiden, whom she wishes to have continually near her, is brought up secretly in the adjoining house, and the party wall between the neighbour's and her husband's house is pierced by a passage with its entrance made to resemble a shrine which she covers with garlands and boughs. Under the pretext of ritual performances she is able to enjoy regular visits from her daughter. The young woman, however, is seen by the stepson, who at first is terrified, as he takes the maiden for a ghost. Further encounters change terror into love, and a happy marriage is arranged with the consent of all parties concerned.*

*This commentary has made possible the identification of certain fragments. On a strip of parchment in the Imperial Public Library of Petrograd<sup>1</sup> Jernstedt recognized in 1891 portions of "The Ghost" (Phasma) of Menander. The two sides of the strip yield fifty incomplete but fairly intelligible lines. Eighteen of the verses had been previously published*

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<sup>1</sup> For the history of this and the two other strips of parchment see Körte<sup>2</sup> (Introd. pp. liv., lvi) and Capps, *Menander*, p. 34. Also see above, p. 10, on the St. Petersburg fragment included in *The Arbitrants*.

## FRAGMENTS FROM IDENTIFIED PLAYS

*with the addition of another overlapping fragment of seven lines, and were included (see Kock, "Comic. Attic. Fragmenta," No. 530) among Menander's unidentified fragments. Thus there are now fifty-six nearly consecutive lines and one other fragment of two lines known to be from this comedy.*

### DRAMATIS PERSONAE

1. A FAMILY DIVINITY (*doubtless connected with the ritual at the sham shrine*). Perhaps, after a dialogue with Pheidias and his exit at line 8, this divinity in one of Menander's belated<sup>1</sup> prologues explains the situation to the audience (cf. 1. 19).<sup>2</sup>
2. PHEIDIAS, the stepson.
3. A SERVANT (*a Freedman*) or PAEDAGOGUS.
4. THE GHOST (*i.e. the stepmother's daughter*).
5. A COOK (*in fragm. 501 K*).

SCENE: Athens (?). Two adjoining houses with a concealed communicating passage.

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<sup>1</sup> See the position of the "prologue" in the *Periceirromene*.

<sup>2</sup> Körte assumes the presence of two divinities in lines 1-25 and illustrates by the personification of "Luxuria" and "Inopia" in the *Trinummus* of Plautus. For the single tutelary divinity cf. Menander's *Hero*. Sudhaus (2nd ed.) says: "Prologus non daemon est, sed homo."

# MENANDER

## ΦΑΣΜΑ

*St. Pet. fragm.*

- (A) . . . . . τῶν Διο<sup>ν</sup>υσίων . . . . .  
 . . . . . ἐπιτελεῖν συλλαμβάνης  
 . . . . . τὸν νυμφίον σαυτὸν φρονεῖν  
 . . . . . τῆς παρθένου τὴν μητέρα  
 5 . . . . . ἐτέρῳ τοῦθ' ὁμομητρίῳ τινί  
 . . . . . μὴ παραδῶς, πρὸς τῶν θεῶν,  
 ἵπρόφασιν κατὰ σαυτοῦ μηδεμίαν οὔτω πόει.  
 (B) ἵειν, ποιήσω τούτο· τί γὰρ ἂν τις πάθοι.  
 (A) ἵ δ' οὐχὶ φάσμ' ἔστ', ἀλλὰ παῖς ἀληθινὴ  
 10 ἵ ἐκ τῆσδε γεννηθεῖσα τῆς γαμουμένης.  
 ἵ τίκτει γὰρ ἡ μήτηρ πρὶν ἐλθεῖν ἐνθάδε  
 ἵ ἐκ γείτονος ταύτην, δίδωσι τ' ἐκτρέφειν  
 ἵ τίτθῃ, μεθ' ἧς νῦν ἐστὶν ἐν τῶν γ<ε>ιτόνων,  
 ἵ ἔνδον τρεφομένη καὶ φυλαττομένη κόρη,  
 15 ἵ ἀνὴρ ὅταν ἔλθῃ δεῦρο, τὸν δ' ἄλλον χρόνον  
 ἵ ὅποταν ἀπῇ πλέων φυλακῆς τ' ἐλάττονος  
 ἵ δέῃ, λιποῦσ' ἣν εἶχεν οἰκίαν τότε  
 ἵ ἐνταῦθα φαίνεται. τίν' οὖν φαντάζεται  
 ἵ ἐνθάδε τρόπον; τούτῳ γὰρ ἔτι ποθεῖτ' ἴσως  
 20 ἵ μαθεῖν σαφέστερον. πεπόηκεν ἡ γυνή

For additions (conjectural) to text by Körte, Jernstedt, Kock, etc., see K<sup>2</sup>, and Kock, *Com. Frag.* iii. pp. 151-155. For other conjectural supplements see Sudhaus<sup>2</sup> and Hütloff (appendix to *de Men. Epitr.* pp. 71 ff.) who assume that lines 1-25 are from the prologue, all spoken by the young man (with self-dialogue).

9 Assigned to "A" (the Divinity), Allinson.

10 Suppl. Allinson. / αθεῖσα, MS. / ἀπαλλαχθεῖσα, S<sup>2</sup>. / λάθρα δὲ παιδεύθεισα, Kock.

14 τρεφομένη or ἐχομένη, Wilam.

16 Kock suppl. / ἵδ' οἶχετ' ἀποδημῶν, S<sup>2</sup>.

17 Allinson suppl. // χεν not κεν in MS., Hütloff. / ἐλθῇ χεν, S<sup>2</sup>. 18 Allinson suppl.

# FRAGMENTS FROM IDENTIFIED PLAYS

## THE GHOST

*(After some six, only partly intelligible, verses a continuous translation is given of the text with the conjectural additions.)*

A (?)

. . . . . of the Dionysia . . . . .  
. . . . . the accomplishing you may grasp  
. . . . . the bridegroom yourself to be  
prudent  
. . . . . the maiden's mother.  
. . . . . this to some other, a brother on  
the mother's side.  
. . . . . do not, for the gods' sake, give  
away any pretext against yourself. Thus do.

B (PHEIDIAS?)

Very well, thus will I act. For what else could  
one do? [Exit Pheidias?]

SCENE. (*Prologue.*)

A (? *The Divinity to the Spectators*)

Now she is not a ghost, but a real maiden born  
10 of this one who lives here as wedded wife. For the  
mother gave birth to her by a neighbour before she  
came here and gave her to a nurse to rear, and the  
maiden is now with her in the house of our neigh-  
bours, brought up within and under careful guard  
whenever the husband comes here, but the rest of  
the time, whenever he's off on a voyage and there  
is need of less precaution, she leaves the house  
where she keeps herself meanwhile and appears  
here. In what way, then, does this apparition come  
here? For it is this, perhaps, that you are wishing  
o to learn more clearly. By dividing the wall the

## MENANDER

Ἰδιελουσα τὸν τοῖχον<sup>1</sup> διέξοδόν τινα  
 ὅπως ἂν οἰαί τ' ὥσι<sup>1</sup> πάντ' ἐπισκοπεῖν.  
 ἢ γὰρ διέξοδος κε<sup>1</sup> κάλυπται ταινίαις  
 θαλλοῖς θ' ὅπως μήτις προ<sup>1</sup>σελθὼν καταμάθῃ.  
 25 ἔστιν δὲ καὶ βωμός<sup>1</sup> τις ἔνδον τῆς θεοῦ  
 (Lacuna? of perhaps 10 verses.)

### SCENE. (? ΠΑΙΔΑΓΩΓΟΣ, ΦΕΙΔΙΑΣ)

. νατ . . . . . ἰσι . . . . .  
 (Παι.) πῶς εἰσιν οἱ πυροῖ<sup>1</sup> κατ' ἀγοράν ὄνιοι;<sup>1</sup>  
 (Φει.) τί δέ σοι μέλει τοῦτ'; (Παι.) οὐθέν, ἄλλὰ τῷ λόγῳ<sup>1</sup>  
 εἰς τὴν ἀλήθειαν καταχρήσασθαι δοκῶ.<sup>1</sup>  
 30 ἂν τίμιος δακέτω σ' ὑπὲρ ἐμ<sup>1</sup> οὗ τοῦτο τοῦ<sup>1</sup>  
 πένητος. αἰσθοῦ σαυτὸν ὄντα, Φειδία,<sup>1</sup>  
 ἄνθρωπον, ἄνθρωπον δὲ καὶ τὸν ἄθλιον,<sup>1</sup>  
 ἵνα μὴ πιθυμῆς τῶν ὑπὲρ σ<sup>1</sup> ἐπραγμάτων.<sup>1</sup>  
 ὅταν δ' ἀγρυπνεῖν εἴπῃς, τίς εἴ<sup>1</sup> σαυτὸν σκοπῶν<sup>1</sup>  
 35 τὴν αἰτίαν γνώσει· περιπατεῖς κατ' ἀγοράν.<sup>1</sup>  
 εἰσῆλθες εὐθύς, ἂν κοπιάσῃς τ<sup>1</sup> ὡς σκέλη<sup>1</sup>  
 μαλακῶς ἐλούσω, πάλιν ἀναστ<sup>1</sup> ἄς ἐνέφαγες<sup>1</sup>  
 πρὸς ἡδονήν· ὕπνος αὐτὸς ὁ βί<sup>1</sup>ος ἐστὶ σου.<sup>1</sup>  
 τὸ πέρας· κακὸν ἔχεις οὐδέν, ἢ ν<sup>1</sup>όσος τρυφῇ<sup>1</sup>  
 40 ἔσθ' ἣν διῆλθες—φορτικώτερο<sup>1</sup>ν δέ τι<sup>1</sup>  
 ἐπέρχεταιί μοι, τρόφιμε, συγγνώμην ἔχε,<sup>1</sup>

21 διελουσα, Wilam.

22 Kock suppl.

23 Allinson suppl.

24 θαλλοῖς, Kock. // θ' ὅπως μήτις, Allinson. // προ<sup>1</sup>σελθὼν, J<sup>1</sup>.

26 ff. Sc. The Παιδαγωγός, so designated by K<sup>2</sup>, S<sup>2</sup>. // Or  
 "Servant" ? 28 δέ σοι, MS. / δ' ἐμοί, Wilam.

29 δοκῶ, K<sup>2</sup>. / θέλω, Jern.

30 τίμιος, MS. / τίμιοι, Wilam., K<sup>2</sup>. // Wilam. suppl. at end.

31 Φειδία, Cobet suppl.

33 σε πραγμάτων, Wilam. / ὑπὲρ σ<sup>1</sup>αυτὸν μάτην<sup>1</sup>, S<sup>2</sup>.

34 εἴ σαυτὸν σκοπῶν, Wilam.

## FRAGMENTS FROM IDENTIFIED PLAYS

woman has made a communicating passage, that they may be able to keep watch on everything. For the passage-way is completely concealed by fillets and boughs that nobody on coming in may notice it. And there is also an altar to the goddess within . . . .

*(About 10 verses are lacking.)*

SCENE. SERVANT (? a freed man) AND PHEIDIAS

. . . . .

SERVANT

How is wheat selling to-day?

PHEIDIAS

What does that matter to you?

SERVANT

Oh, nothing, but I have a fancy to make use of the illustration to bring out the truth. If the price is high let this vex you on behalf of me, a poor man. Take notice, Pheidias, that you are human yourself, and that the wretched man is also human, in order that you may not covet what's beyond you. But when you say that you suffer from insomnia, you'll know the cause if you'll examine yourself what man you are. You take a stroll in the market-place; you come in forthwith; if your two legs are tired you take a luxurious bath; you rise up and eat greedily at pleasure; your life itself is a sleep. In fine, you have no ill; your disease is luxury through which you have passed—but something rather hackneyed, my young master, occurs to me—please excuse me—

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35 περιπατεῖς, MS., Hütloff. // κατ' ἀγοράν, S<sup>2</sup>, note.

36 ἴτῳ, Kock, Cobet.

37 Wilam. suppl.

39 τρυφή, Kock. / δέ σου, K<sup>2</sup>.

40—42 Cobet suppl.

## MENANDER

τὸ δὴ λεγόμενον—οὐκ ἔχεις ὅποῖ χέσης<sup>1</sup>  
 ὑπὸ τῶν ἀγαθῶν, εὖ ἴσθι. (Φει.) μὴ ὦρας σύ γε<sup>1</sup>  
 ἴκοιο. (Παι.) τὰληθῇ λέγω, νὴ τοὺς θεούς,<sup>1</sup>

45 τοῦτ' ἔστι τὰρρώστημα. (Φει.) καὶ ... -ίλαν,  
 ἀτόπως ἐμαυτοῦ καὶ βαρέως ἔχω πάνυ.<sup>1</sup>

(Παι.) ἄσθενικόν ἐστι τὰνότητο<sup>1</sup>ν κακκρατές.<sup>1</sup>

(Φει.) ἔῖεν, πάνυ γὰρ ταυτὶ λελογίσθαι μοι δοκεῖς,<sup>1</sup>

τί<sup>1</sup> μοι παραινεῖς; (Παι.) ὃ τι παρῖαινῶ; ἦ γὼ  
 φράσω.<sup>1</sup>

50 ἔι<sup>1</sup> μὲν τι κακὸν ἀληθὲς εἶχες, Φειδία,  
 ζητεῖν ἀληθὲς φάρμακον τούτου σ' ἔδει·  
 νῦν δ' οὐκ ἔχεις· κενὸν εὐρὲ καὶ τὸ φάρμακον  
 πρὸς τὸ κενόν, οἰήθητι δ' ὠφελεῖν τί σε.

περιμαξάτωσάν σ' αἱ γυναῖκες ἐν κύκλῳ  
 55 καὶ περιθεωσάτωσαν· ἀπὸ κρουνῶν τριῶν  
 ὕδατι περίρραν' ἐμβαλὼν ἄλας, φακούς.

501 K

ἐπισημαίνεσθ', ἐὰν

ἡ σκευασία καθάριος ἢ καὶ ποικίλη.

43 K<sup>2</sup> suppl., comparing Περικειρ. 131.

47 ἀσθένικον, Jern. / φιλόνικον, Kock. // κακκρατές, Wilam./  
 κοῦ φιλεῖ, with εἴκειν for εἶεν in line 48, Kock.

49 ἦ γὼ φράσω, Kock.

50–56 = Fragm. from Clem. Alex. *Strom.* vii. 4. 27, identified by Cobet.

## FRAGMENTS FROM IDENTIFIED PLAYS

as the saying goes, you know, you are so crowded by your blessings, know it well, that you have no room to ease yourself!

PHEIDIAS

May you not live out the year!

SERVANT

It's the truth I'm telling you. Yes, by the gods, that is your sickness.

PHEIDIAS

And yet, you wretch, I'm in a very strange and cruel plight.

SERVANT

Your folly is weakness and incontinence.

PHEIDIAS

Very well, then. What do you advise me? For, methinks, you've reasoned this out very carefully.

SERVANT

What do I advise? I'll explain. If, Pheidias, you had any real misfortune it would be necessary for you to seek for it some real remedy. But, as it is, you have none. For this empty ill find also an empty remedy, and think up something to help you. Let the women stand round you, massage you thoroughly and fumigate you with brimstone. From three fountains sprinkle yourself with water after throwing in some salt and lentils . . . .

cook (*to banqueters*)

Signify your approval if the dressing be cleanly and *recherché*.



•  
MENANDER

ΦΙΛΑΔΕΛΦΟΙ

503 K ἤδη δ' ἐπιχύσεις διάλιθοι, λαβρώνιοι,  
Πέρσαι δ' ἔχοντες μυιοσόβας ἐστήκεσαν.

504 K οὐ ράδιον  
ἄνοιαν ἐν μικρῷ μεταστήσαι χρόνῳ.

505 K νῆ τὸν Δία τὸν μέγιστον ἐκτυφήσομαι.

506, 507 K ὥς ἡδὺ τὸ ζῆν, εἰ μεθ' ὧν κρίνη τις ἄν<sup>1</sup>  
.....  
τοῦτ' ἔστι τὸ ζῆν, οὐχ ἑαυτῷ ζῆν μόνον.

508 K ὥστ' ἔγωγ' ἂν εἰλόμην που σαυνίῳ πεπληγμένος.  
.....

ΧΑΛΚΕΙΑ

509 K οὐκ ἂν γένοιτ' ἐρώντος ἀθλιώτερον  
οὐδὲν γέροντος πλὴν ἕτερος γέρων ἐρών.  
ὃς γὰρ ἀπολαύειν βούλεθ' ὧν ἀπολείπεται  
διὰ τὸν χρόνον, πῶς οὗτος οὐκ ἔστ' ἄθλιος;

510 K τοῦτο δὲ τὸ νῦν ἔθος,  
“ἄκρατον” ἐβόων, “τὴν μεγάλην.” ψυκτῆρά τις  
προὔπινεν αὐτοῖς ἀθλίους ἀπολλύων.

<sup>1</sup> On the unusual position of ἄν see Kock, *ad loc.*

## FRAGMENTS FROM IDENTIFIED PLAYS

### THE BROTHERS IN LOVE

*Two brothers who are in love with two sisters make a not unusual theme. Compare the "Stichus" of Plautus, for which Menander's play seems to have served as the original (see Kock, ad loc.).*

Ready were beakers set with gems, wide cups with handles, and Persian attendants stood ready with fly-flaps.

It is not easy to remove folly at short notice.

By Zeus the highest, I shall be puffed up.

How sweet is life, when with the persons of one's choice :

.....

This is living, not to live unto oneself alone.

So that I, at least, smitten possibly with a javelin, had been content (*sc.* to die).

### THE FEAST OF THE COPPERSMITHS

*The feast of the coppersmiths, including other artisans as well, was celebrated on the last day of the month Pyanepsion (Oct.–Nov.), in honour of the divine smith, Hephaestus, and still finds an echo in the ringing hammers of Hephaestus Street in modern Athens.*

There could not be anything more wretched than an old man in love, except yet another old man in love. For how can he fail to be wretched who wishes to enjoy what age deprives him of?

As is the custom nowadays, you know, they bawled out, "Unmixed wine!" "The big goblet!" And one, by way of ruining the poor fellows, drank their health in a wine-cooler.

## MENANDER

### ΧΗΡΑ

- 513 K ἐκούσα δ' ἀδελφὴ ποήσει τοῦτό σοι  
ἀντάλλαγόν γ' ἔξουσα τούτῳ διδομένη.
- 514 K τὸ λεγόμενον τοῦτ' ἔστι νῦν,  
τᾶνω κάτω, φασίν, τὰ κάτω δ' ἄνω.
- 515 K βοῶν ποείτω τὴν πόλιν διάστατον.
- 516 K πρὸς τὴν ἀδελφὴν ἀνάδοχον τῶν χρημάτων.
- 517 K δις παῖδες οἱ γέροντες.

### ΨΕΥΔΗΡΑΚΛΗΣ

- 518 K μάγειρ', ἀηδὴς μοι δοκεῖς εἶναι σφόδρα·  
πόσας τραπέζας μέλλομεν ποεῖν, τρίτον  
ἤδη μ' ἐρωτᾷς· χοιρίδιον ἐν θύομεν,  
ὀκτὼ ποήσοντες τραπέζας δ' ἡ μίαν  
5 τί σοὶ διαφέρει τοῦτο; παράθες σήμερον.<sup>1</sup>  
οὐκ ἔστι κανδύλους ποεῖν, οὐδ' οἷα σὺ  
εἴωθας εἰς ταῦτόν καρκεύειν, μέλι,  
σεμίδαλιν, ὦά. πάντα γὰρ τὰναντία  
νῦν ἐστίν· ὁ μάγειρος γὰρ ἐγχύτους ποεῖ,  
10 πλακοῦντας ὀπτᾶ, χόνδρον ἔψει καὶ φέρει  
μετὰ τὸ τάριχος, εἶτα θρίον καὶ βότρυν.  
ἡ δημιουργὸς δ' ἀντιπαρατεταγμένη  
κρεάδι' ὀπτᾶ καὶ κίχλας τραγήματα.  
ἔπειθ' ὁ δειπνῶν μὲν τραγηματίζεται,  
15 μυρισάμενος δὲ καὶ στεφανωσάμενος πάλιν  
δειπνεῖ μελίπηκτα τὰς κίχλας.

<sup>1</sup> σήμερον, Allinson./ σημίαν, MS., being a repetition of  
μίαν, line 4. / Σιμία, Dindorf, Meineke.

## FRAGMENTS FROM IDENTIFIED PLAYS

### THE WIDOW

Your sister will do this for you of her free-will, since she, when married off to him, will have a substitute.<sup>1</sup>

As the old saying goes, so it is to-day: "upside down," say they, and "downside up!"

Let him split the city in two by bawling.

Guarantor for the money to the (your?) sister.

Old men are children for the second time.

### THE COUNTERFEIT HERACLES

Cook, you seem to me to be very disagreeable. This is the third time now that you ask me how many tables we intend to set.<sup>2</sup> We are sacrificing only one little porker; but whether we are going to set eight tables or one, what difference does that make to you? Do serve up some time to-day! It is not a case of preparing Lydian entrées, nor even such sauces as you are wont to mix up, of honey, flour and eggs, for now it is altogether the reverse. For the cook makes moulds, bakes flat cakes, boils groats and serves them after the smoked fish, and then a cheese-omelette and grapes. But the woman cook, arrayed as rival, roasts bits of meat and thrushes as if for dessert, and thereupon the banqueter nibbles away at them and, after anointing and decking himself with a wreath, settles down again to dine on the thrushes as if honey-cakes.

<sup>1</sup> Perhaps *cf.* fragm. 516.

<sup>2</sup> *cf.* *The Girl from Samos*, l. 75 ff.

## MENANDER

- 519 K νῦν δ' εἰς γυναικωνίτιν εἰσιόνθ' ὅταν  
ἴδω παράσιτον, τὸν δὲ Δία τὸν Κτήσιον  
ἔχοντα τὸ ταμιεῖον οὐ κεκλεισμένον,  
ἀλλ' εἰστρέχοντα πορνίδια . . . . .
- 520 K μήτηρ τέθνηκε ταῖν ἀδελφαῖν ταῖν δυοῖν  
ταύταιν·<sup>1</sup> τρέφει δὲ παλλακὴ τις τοῦ πατρὸς  
αὐτάς, ἄβρα τῆς μητρὸς αὐτῶν γενομένη.
- 521 K ὑπὲρ μὲν οἴνου μηδὲ γρῦ, τίτθη, λέγε·  
ἂν τᾶλλα δ' ἧς ἄμεμπτος, ἔκτην ἐπὶ δέκα  
Βοηδρομιῶνος ἐνδελεχῶς ἄξεις<sup>2</sup> αἰί.
- 522 K ἀστοργίαν ἔχει τιν' ὁ σκληρὸς βίος.

## ΨΟΦΟΔΕΗΣ

- 526 K ἐπίσημον οὖν τὴν ἀσπίδ' εἰς τὴν τοῦ Διὸς  
στοὰν ἀνέθηκαν.
- 527 K ὄνος λύρας.<sup>3</sup>

<sup>1</sup> Note fem. dual forms.

<sup>2</sup> ἄξεις, Cobet./ἔξεις, MS.

<sup>3</sup> ἡ δ' ὅλη παροιμία· ὄνος λύρας ἤκουε καὶ σάλπιγξ δὲ.  
Photius.

## FRAGMENTS FROM IDENTIFIED PLAYS

But now, whenever I see a parasite entering the women's apartments and House-protector Zeus failing to keep the storehouse locked but allowing harlots to run in . . . .

The mother of these sisters twain is dead and gone, but a concubine of their father, formerly their mother's dainty young maid, is rearing them.

About wine, nurse, do not say even so much as "boo," but if you shall be blameless in other things you shall always celebrate, the whole day through, the sixteenth of Boedromion.<sup>1</sup>

The austere life involves a certain lack of natural affection.

### THE NOISE-SHY MAN

They dedicated the shield conspicuous in the Porch of Zeus.

An ass at a *musicale* !<sup>2</sup>

<sup>1</sup> On this day of the month Boedromion (nearly = September) the Athenians celebrated a wine festival in honour of the naval victory near Naxos under Chabrias in 376 B.C.

<sup>2</sup> See l. 18 of *The Hated Man* (above, p. 409) for use of this proverb, *i.e.* "An ass listened to a lyre, a sow to a trumpet."



# **AN UNIDENTIFIED COMEDY**



1. The first part of the document is a list of the names of the persons who have been named in the proceedings. The names are listed in alphabetical order, and each name is followed by a number indicating the page on which the name appears. The names are as follows: [illegible]

# **AN UNIDENTIFIED COMEDY**

## MENANDER

ἤρα μὲν αἰὲς τῆς κόρης καὶ πολλά μοι

πράγματα παρείχεν· ὥς δ' ἐπέραινε· οὐδὲ ἐν

αὐτῷ παραδοῦναι τὸν γάμον πείθων, ἰδού,

15 ἐξειργάσατο. (Λα.) τί οὖν ἀναίνει τὴν ἐμὴν

ἔχειν θυγατέρα; (Χαι.) τοῖς δὲ δοῦσι τίνα λόγον

ἐρῶ, Λάχης; γενοῦ γάρ, ἰκετεύω σ' ἐγώ—

(Κλε.) οἴμοι τί ποιήσω; (Χαι.) τίς ὁ βοῶν ἐστίν ποτε

πρὸς ταῖς θύραις; (Λα.) εὐκαιροῦς ἦκ' ἐ, νῆ Δία,

20 ἸΚλεαίν' ἐτος πρὸς ἐμέ. (Χαι.) τί ποιήσω, Λάχης;

(Λα.) πείθωμεν αὐτόν. ὦ βίας ἐρρωμένης·

(Χαι.) πείθω παραδοῦναι τὴν ἐμὴν ἀδικούμενος

ἄν' αὐτός; (Λα.) ὑπόμεινον, δι' ἐμέ. (Χαι.) νῆ τὸν

ἥλιον

ἄν' ἰσχύνομαι, Λάχης, σε. (Λα.) τί βοᾷς; τί δ' ἐ

παθών;

17 Restored by J<sup>2</sup> for *ικετευσ. εγω:*, J<sup>2</sup> reports the (:) at end as “certain.”

19 K<sup>2</sup> suppl. / *εὐκαιρότης σ' ἐ*, J<sup>2</sup>, S<sup>2</sup>.

20 K<sup>2</sup> suppl. / *... .. οσ ... .. ἐμε*, pap. / *Κλεαίν' ἐθ' ἦτε πρὸς ἐμέ*, ? J<sup>2</sup>. / *ἄν' αὐτὴ πρὸς ἡγαγ' ὦς με*, S<sup>2</sup>.

21 ὦ, J<sup>2</sup>. / *ἔα*, K<sup>2</sup>. // J<sup>2</sup> reports: “no (:) in line.” / S<sup>2</sup> gives second part to Chaereas.

24 τί βοᾷς; J<sup>2</sup>. // *τ (or π) ... γ ... C C . ν . ?* J<sup>2</sup>. / *τί δ' ἐ παθών*; Allinson. / *παίζομαι* (to Cleaenetus), S<sup>2</sup>.

## AN UNIDENTIFIED COMEDY

Forever he played lover to the girl and much  
He troubled me, but when he made no headway, none,  
By urging me to yield to him the marriage, look,  
He consummated it.

LACHES

Why then refuse to wed

My daughter?

CHAEREAS

Yes, but, Laches, what am I to urge  
To those who made betrothal? Nay, be thou, I pray—

CLEAENETUS (*enters, shouting outside*)

Ah me, what shall I do?

CHAEREAS (*pretending not to recognize Cleaenetus*)

Who's that a-bawling, pray,  
There near the door?

LACHES

Cleaenetus, by Zeus, has come

20 To me, and just in time.

CHAEREAS (*hurriedly, aside*)

What, Laches, shall I do?

LACHES (*aside to Chaereas*)

Let's win him over.

(*As Cleaenetus continues to storm*)

Ha! what lusty violence!

CHAEREAS (*still aside to Laches*)

Am I to urge, when wronged myself, to give away  
My bride?

(LACHES to Chaereas)

For my sake, patience.

CHAEREAS

By the Sun, you're right.

You put me, Laches, to the blush.

LACHES (*to Cleaenetus, who is still crying out*)

Why bawl? What's wrong?

# MENANDER

(Χαι.) ἄκουε δὴ μου· Μοσχίων τὴν παρθένον  
26 ἔλῳν ἔχει, Κλεαίνετ'. (Κλε.) ἡῖδικήμεθα.

(Χαι.) μηθὲν βοήσης· γνησίῳ ἔπ' ἐπὶ σπορᾷ  
παίδων ὁ πατὴρ αὐτοῦ παρών, Λάχης ὀδί,  
τοῦτ' ἐπιβεβαιοῖ· φῆς σ' ὅτι; (Λα.) φημί, Χαιρέα·

(Κλε.) 30 οὐ γάρ τι βούλομαι ἀντιλέγειν, μὰ τοὺς θεούς.

(*Lacuna of circa 5 lines*)

LPS<sup>2</sup> 36 . . . . . \ ρς

. . . . .  
. . . . . πος ἦν

. . . . . ἐμοί :

40 . . . . . καλῶς ἔχει

. . . . . κατὰ τρόπον

. . . . . τί γάρ μοι διαφέρει;

. . . . . τὰ γεγονότα :

(Λα.) οὐ χαλεπὸς ἡμῖν ἀλλὰ πρᾶός γ' εἰ σφόδρα.

45 ὁρῶ σ' ἀγανακτοῦντ' οὐδέν : (Χαι.) οὐδὲ γάρ σ'  
ὁρῶ

ἔγωγε. (Λα.) πῶς δὲ χρή μ' ἀγανακτεῖν; οὐδὲ ἔν.

ἐγὼ δ' ἄπειμ' ἐκ τηλικούτων νῦν φόβων

28 παρών, J<sup>2</sup>.

29 τοῦτ', -ου-, pap., J<sup>2</sup>. // φῆς σ' ὅτι; (Λα.) φημί, J<sup>2</sup>. // Χαιρέα : J<sup>2</sup>.

30 οὐ γάρ τι βούλομαι ἀντιλέγειν, S<sup>2</sup>. / To Cleaenetus, Allinson. / To Laches, S<sup>2</sup>. // μὰ τοὺς θεούς suppl. and continued to Cleaen., Allinson. / καλῶς ποῶν to Chaereas, S<sup>2</sup>.

36 . . . . \ ρς, J<sup>2</sup>. / ρας, K<sup>2</sup>.

38 . πος ἦν, S<sup>2</sup>. / ποση : (or ηι.) J<sup>2</sup>.

39 ἐμοί : J<sup>2</sup>. / εἴσω, K<sup>2</sup>. // In right margin, Χαιρ.

44 Suppl. and to Laches, J<sup>2</sup>.

45 J<sup>2</sup>, S<sup>2</sup>.

46 ἔγωγε. (Λαχ.) πῶς δὲ χρή μ', S<sup>2</sup>. // ἀγανακτεῖν οὐδὲ ἔν, S<sup>2</sup> suppl. from \ γανακτεῖν . . . ν, S<sup>2</sup>, pap.

47 Suppl. from . . . . . λε . . . . . κούτων, J<sup>2</sup>, S<sup>2</sup>.

## AN UNIDENTIFIED COMEDY

CHAEREAS (*according to plan*)

Now hear me. Moschion has carried off the maid,  
Cleaenetus. He has her.

CLEAENETUS

We are wronged! We're wronged!

CHAEREAS

Stop bawling. Now his father, Laches, present here,  
For lawful child-begetting,<sup>1</sup> ratifies this bond.

(*Turning to Laches*)

Do you assent to that?

LACHES

Yes, Chaereas, I do.

CLEAENETUS

• No word I'd urge against it, by the gods, not I.

• • • • •  
*A lacuna of five lines. In these and the eleven broken lines that follow Chaereas overcomes his pretended reluctance to give up the daughter of Cleaenetus and is praised by Laches for his magnanimity. Laches apparently gladly accepts the solution and is himself praised for being so mild-mannered. It is agreed that there need be no further vexation felt. Only later does Laches perceive that he has been made the victim of a benevolent plot.*

LACHES (*to Chaereas*)

• You are not harsh with us, in fact you're very mild.  
I see you're vexed no whit.

CHAEREAS

And I see you the same.

LACHES

And why should I be vexed? There is no cause,  
not one.

I'm off now to my son to set his mind at rest  
From what he feared so much but now.

<sup>1</sup> The regular marriage formula. See note on fragm. 720 K below.

## MENANDER

τὸν υἱὸν ἐκ' λυσόμενος. (Α.) ἀλλὰ μὴν πάλαι  
 ἡμῖν ἔδοξε ταῦτ'· ἔχει τὴν παρθένον

50 ὁ Μοσχίων· ἔλαβ' ἔθελοντῆς, οὐ βία.

ὥόμεθα χαλῆ πανεῖν σε τοῦτο πυθόμενον.

ἄστειος ἀποβέβηκας· εὐτυχήκαμεν.

περὶ τοῦ βοῶμεν; (Λα.) πῶς λέγεις; (Κλε.) ὥσπερ  
 λέγω.

(Λα.) οὐ Χαιρέα τὸ πρῶτον ἐξεδώκατε

55 τὴν παῖδα; (Κλε.) μὰ Δία. (Λα.) τί σὺ λέγεις;  
 οὐ Χαιρέα;

ἀλλὰ τίνι; (Κλε.) πάνυ γέλοιον· οὐκ ἀκήκοας

τῷ σῷ νεανίσκῳ. (Λα.) τί λέγεις; (Κλε.) νῆ  
 τοὺς θεούς.

καὶ παιδίον γὰρ γέγονεν ἐκ τούτου. (Λα.) τί  
 φῆς;

ἐκ Μοσχίωνος; ὦ πολυτίμητοι θῆοί,

60 ἐρρωμένου πράγματος. (Κλε.) Ἀπολλον, νοῦν  
 ἔχεις;

48 υἱὸν, ? / υἱόν, K<sup>2</sup>, S<sup>2</sup>. // πάλαι, J<sup>2</sup>.

50 ἔλαβ', J<sup>2</sup>. / ἔγημ', K<sup>2</sup>. / εἴληφ', S<sup>2</sup>. / . . ην. ε, pap., S<sup>2</sup>.

57 τί λέγεις; J<sup>2</sup> correct., *metri causa*, for τί σύ λέγεις:  
 of pap.

60 J<sup>2</sup>, S<sup>2</sup>, from Απολλο. ιν . . .

## AN UNIDENTIFIED COMEDY

CLEAENETUS

Ah, well, long since  
We planned it. Moschion has now the maid to wife.  
He took her voluntarily, was not compelled.  
We thought that you'd be vexed on hearing this, but  
you  
Have proved yourself a gentleman. We're fortunate.  
Why need we bawl?

LACHES

What's that you say?

CLEAENETUS

Just as I say.

LACHES

Did you not first to Chaereas betroth your child?

CLEAENETUS

Not so, by Zeus.

LACHES

What's that? If not to Chaereas,

To whom?

CLEAENETUS

It's very laughable—did you not hear?—  
To your own boy.

LACHES

What's that you say?

CLEAENETUS

Yes, by the gods,  
And, what is more, she's had a child by him.

LACHES

What's that?

By Moschion? O greatly honoured deities!  
High-handed business this!

CLEAENETUS

Apollo! Are you sane?  
I praised you all too soon, it seems.



## MENANDER

πρωτ' γέ σ', ὡς ἔοικ', ἐπήνεσ'. (Λα.) οὐδ' ἐ ἐν<sup>1</sup>

ὁ Χαιρέας ἄρ' ἠδίκηται φίλτατος;

(Κλε.) τί γὰρ ἠδίκηται Χαιρέας; (Λα.) οὐθέν; τί οὐ<sup>1</sup>ν<sup>1</sup>

ἐβόα, πορευθεῖς<sup>1</sup> δεῦρ'; (Κλε.) ἴσως ἐβούλετο—

(Λα.) 65 ἐβούλετ'; ἐ<sup>1</sup>π' ἐμ<sup>1</sup> ἐ ταῦτα συνετάξασθ' ἄρα.

ὦ Γῆ. (Κλε.) τί πο<sup>1</sup>ιεῖς<sup>1</sup>; (Λα.) οὐθέν· ἀλλ'

ὅμως ἔα

δὲς ἡ τ<sup>1</sup>ρὶς ἀνακ<sup>1</sup>ραγεῖν με, πρὸς τῆς Ἑστί<sup>1</sup>ας<sup>1</sup>,

68 . . . . .

. . . . .

(*Also possibly from this Comedy*)

921 Κ ὦ Λάχης, Λάχης<sup>1</sup> . . . . .

61 οὐδὲ ἐν, K<sup>2</sup>, J<sup>2</sup> confirms.

66 ποιεῖς, K<sup>2</sup>. / π . . . . ., L<sup>2</sup>.

68 Perhaps suppl. (cf. τρὶς in l. 67) ἔπρὸς τῆς Ἀφροδίτης, πρὸς θεῶν Γενετυλλίδων.<sup>1</sup>

<sup>1</sup> From a scene in trochaic verse.

# AN UNIDENTIFIED COMEDY

# LACHES

In not one thing  
Has this our dearest Chaereas then suffered wrong?

## CLEAENETUS

## Why, no, for how has Chaereas been wronged?

# LACHES

**In naught?**

## Why, then, did he come here and shout ?

# CLEAENETUS

Perhaps he wished—

## LACHES

**Wished it? Then you against me have combined in this.**

# O Earth !

# CLEAENETUS

## What are you up to?

## LACHES

**Nothing. None the less**

Permit me two or three good bawls. 'Fore Hestia!  
( 'Fore Aphrodite! 'Fore the Goddesses of Birth!)

*(Possibly belonging to this play the following fragment)*

**Laches, Laches** . . . . .

1

2

**LECTIONS FROM UNIDENTIFIED  
MINOR FRAGMENTS**

## INTRODUCTION

About six hundred fragments, varying in length from one word to some eighteen verses, from plays whose titles are not known, are handed down in citations from antiquity. Of these some fifty are attributed with doubt to Menander.

The fragments (about 220<sup>1</sup>) selected for this volume cover, it is believed, what will be most useful, by way of supplement to the material preserved from identified plays, in forming an estimate of Menander.

For convenience of identification the numbering given by Kock (*Comicorum Atticorum Fragmenta*, Vol. III.) is retained.

The selections illustrate the quotable, sententious character of Menander's writing, and often throw light upon some detail of Greek life. Detached sentiments, however, may often be misleading, and only the missing context would show whether the thought was mock-sententious or to be taken seriously. Obviously many sentiments are not to be ascribed to the author himself; but, on the other hand, lofty thoughts put, for example, in a slave's mouth, may well represent Menander's own attitude towards the best ethical sentiment current in the Athens

<sup>1</sup> Fragments now identified as belonging to the newly discovered plays are included in their proper place.

## INTRODUCTION

of his day. The tragic colouring of certain passages, which older commentators found difficulty in reconciling with genuine Menandrian Comedy, is abundantly justified now that we have connected scenes in the approximately complete plays of the Cairo papyrus.

The text, with exceptions noted, is based upon the editions of Kock and Meineke, to which the reader is referred for further critical notes.

Meineke adds, with hesitation, under the name of Menander seven hundred and fifty-eight gnomic lines arranged in alphabetical order. These are of mixed or doubtful provenance.

## SELECTIONS FROM UNIDENTIFIED MINOR FRAGMENTS

- 531 K εἰ γὰρ ἐγένου σύ, τρόφιμε, τῶν πάντων μονος,  
 ὅτ' ἔτικτεν ἡ μήτηρ σ', ἐφ' ᾧ τε διατελεῖν  
 πράττων ἃ βούλει καὶ διευτυχεῖν αἰεί,  
 καὶ τοῦτο τῶν θεῶν τις ὠμολόγησέ σοι,  
 5 ὀρθῶς ἀγανακτεῖς· ἔστι γάρ σ' ἐψευσμένος  
 ἄτοπόν τε πεπόηκ'. εἰ δ' ἐπὶ τοῖς αὐτοῖς νόμοις  
 ἐφ' οἷσπερ ἡμεῖς ἔσπασας τὸν ἀέρα  
 τὸν κοινόν, ἵνα σοι καὶ τραγικώτερον λαλῶ,  
 οἷστέον ἄμεινον ταῦτα καὶ λογιστέον.  
 10 τὸ δὲ κεφάλαιον τῶν λόγων, ἄνθρωπος εἶ,  
 οὐ μεταβολὴν θάττον πρὸς ὕψος καὶ πάλιν  
 ταπεινότητα ζῶον οὐθὲν λαμβάνει.  
 καὶ μάλα δικαίως· ἀσθενέστατον γὰρ ὄν  
 φύσει μεγίστοις οἰκονομεῖται πράγμασιν,  
 15 ὅταν πέσῃ δέ, πλεῖστα συντρίβει καλὰ.  
 σὺ δ' οὐθ' ὑπερβάλλοντα, τρόφιμ', ἀπώλεσας  
 ἀγαθὰ, τὰ νυνὶ τ' ἔστι μέτριά σοι κακά.  
 ὥστ' ἀνὰ μέσον που καὶ τὸ λοιπὸν δὴ φέρε.

- 532 K καὶ τοῦτον ἡμᾶς τὸν τρόπον γαμεῖν ἔδει  
 ἅπαντας, ὧ Ζεῦ σῶτερ, ὡς ὠνούμεθα.<sup>1</sup>  
 οὐκ ἐξετάζειν μὲν τὰ μῆθεν<sup>2</sup> χρήσιμα,  
 τίς ἦν ὁ πάππος ἧς γαμεῖ, τήθη δὲ τίς,

<sup>1</sup> ὠνούμεθα, Hirschig. / ὠνήμεθα, MS.

<sup>2</sup> μῆθέν, MSS.

## SELECTIONS FROM UNIDENTIFIED MINOR FRAGMENTS

### *The Common Lot.*

If you, young master, when your mother gave you birth, were born the only one of all mortals who could do forever what you please and always be prosperous, and if some one of the gods made with you this agreement, you do well to be indignant; for he has played you false and done a monstrous thing. But if you, under just the same conditions as all of us, breathe this common air of heaven—to employ a phrase that rather smacks of tragedy—then you must bear this better; you must use your reason. Nay, to sum up the whole argument, you are a human being, than which no living creature suffers more sudden change—now to high estate and then again to humiliation. And very justly. For, although by nature it's exceeding weak, it is steward over vast affairs and, whenever it has a fall, brings down with it very many noble things. But you, young master, have not lost blessings that exceed all measure, and these your present ills are of the average kind. In the future, therefore, strike an average somehow and endure.

### *The Matrimonial Market.*

We ought to do our marrying—yes, all of us, by Zeus the saviour—as we do our shopping. We should not make scrutiny of useless details—“Who was the grandfather of the girl one is to marry; who was her



## MENANDER

- 5 τὸν δὲ τρόπον αὐτῆς τῆς γαμουμένης, μεθ' ἧς  
βιώσεται, μήτ' ἐξετάζειν<sup>1</sup> μήτ' ἰδεῖν·  
οὐδ' <sup>2</sup> ἐπὶ τράπεζαν μὲν φέρειν τὴν προῖχ', ἵνα  
εἰ τὰργύριον καλὸν ἐστὶ δοκιμαστής ἴδῃ,  
ὃ πέντε μῆνας ἔνδον οὐ γενήσεται,  
10 τῆς διὰ βίου δ' ἔνδον καθεδουμένης αἰεὶ  
μὴ δοκιμάσαντα μηδέν, ἀλλ' εἰκὴ λαβεῖν  
ἀγνώμον', ὀργίλην, χαλεπήν, ἐὰν τύχῃ,  
λάλον.

- περιάξω τὴν ἑμαυτοῦ θυγατέρα  
τὴν πόλιν ὅλην· οἱ βουλόμενοι ταύτην λαβεῖν
- 15 λαλεῖτε, προσκοπεῖσθε πηλίκον κακὸν  
λήψεσθ'· ἀνάγκη γὰρ γυναῖκ' εἶναι κακόν,  
ἀλλ' εὐτυχῆς ἐσθ' ὁ μετριώτατος λαβών.

- 533 K ἀπολεῖ με τὸ γένος. μὴ λέγ', εἰ φιλεῖς ἐμέ,  
μῆτερ, ἐφ' ἐκάστῳ τὸ γένος. οἷς ἂν τῇ φύσει  
ἀγαθὸν ὑπάρχῃ μηδὲν οἰκεῖον προσόν,  
ἐκείσε καταφεύγουσιν, εἰς τὰ μνήματα
- 5 καὶ τὸ γένος,<sup>3</sup> ἀριθμοῦσιν τε τοὺς πάππους ὅσοι  
οὐδὲν δ' ἔχουσι πλεῖον, οὐδ' ἐρεῖς ὅτῳ  
οὐκ εἰσὶ πάπποι· πῶς γὰρ ἐγένοντ' ἂν ποτε;  
οἱ <sup>4</sup> μὴ λέγειν δ' ἔχουσι τούτους διὰ τινα  
τόπου μεταβολὴν ἢ φίλων ἐρημίαν,
- 10 τί τῶν λεγόντων εἰσὶ δυσγενέστεροι;  
ὅς ἂν εὖ γεγονὼς ἦ τῇ φύσει πρὸς τὰγαθά,  
κὰν Αἰθίοψ ἦ, μῆτερ, ἐστὶν εὐγενής.  
Σκύθης τις; ὄλεθρος· ὁ δ' Ἀνάχαρσις οὐ Σκύθης;

<sup>1</sup> ἐξετάζειν, Bentley. / ἐξετάσαι, MS.

<sup>2</sup> οὐδ', Hirschig. / ἀλλ', MS.

<sup>3</sup> In v. 5 note the "forbidden" combination: — υ υ υ υ —, but cf. *Verse of Greek Comedy*, White, 165. / ? omit καὶ and read τὸ γένος τ'.

<sup>4</sup> οἱ, Bothe, or Salmas (see Kock). / εἰ, MS.

## UNIDENTIFIED MINOR FRAGMENTS

grandmother?" while failing either to examine or observe the character of the woman herself with whom as wife one is to live. Nor, in order that an assayer may test, to see if it is good, the money which will not remain five months in the house, should a man carry the dowry to a bank, while he fails to appraise a single quality of her who is to be for life encamped forever in the home, but takes haphazard a woman who is inconsiderate, irritable, harsh—perhaps a chatterbox besides.

I will take my own daughter the rounds of the whole city: "You who are inclined to take her, chat with her; observe for yourselves beforehand how great an evil you'll receive."<sup>1</sup> For a woman is necessarily an evil, but he that gets the most tolerable one is lucky.

### *The Man's the Gowd for a' that!*

This "pedigree" will kill me, mother. Don't insist,  
If you love me, on "pedigree" at every word.

Whoever by inherent nature have no worth  
These all in this take refuge—in their monuments  
And pedigrees; of grandsires reel you off their list  
And then have not a thing the more. Nor will you  
claim

That there's a man alive who has no father's sire.  
For, come now, tell me this: How else could he be  
born?

But those, who by some shift of home or lack of friends  
Can mention none, are they for this more lowly born  
Than those that can? The man whose natural bent  
is good,

He, mother, he, though Aethiop, is nobly born.  
"A Scyth," you say? Pest! Anacharsis was a Scyth!

<sup>1</sup> i.e. "caveat emptor!"

## MENANDER

534 K ἅπαντα τὰ ζῶ' ἐστὶ μακαριώτατα  
καὶ νοῦν ἔχοντα μᾶλλον ἀνθρώπου πολὺ.  
τὸν ὄνον ὁρᾶν ἔξεστι πρῶτα τουτονί,  
οὗτος κακοδαίμων ἐστὶν ὁμολογουμένως·  
5 τούτῳ κακὸν δι' αὐτὸν οὐδὲν γίνεται,  
ἃ δ' ἡ φύσις δέδωκεν αὐτῷ ταῦτ' ἔχει.  
ἡμεῖς δὲ χωρὶς τῶν ἀναγκαίων κακῶν  
αὐτοὶ παρ' αὐτῶν ἕτερα προσπορίζομεν.  
λυπούμεθ' ἂν πτάρῃ τις, ἂν εἴπη κακῶς  
10 ὀργίζομεθ', ἂν ἴδῃ τις ἐνύπνιον σφόδρα  
φοβούμεθ', ἂν γλαῦξ ἀνακράγῃ δεδοίκαμεν.<sup>1</sup>  
ἀγωνίαι, δόξαι, φιλοτιμίαι, νόμοι,  
ἅπαντα ταῦτ' ἐπίθετα τῇ φύσει κακά.

535 K εἴτ' οὐ δικαίως προσπεπατταλευμένον  
γράφουσι τὸν Προμηθέα πρὸς ταῖς πέτραις,  
καὶ γίνετ' αὐτῷ λαμπάς, ἄλλο δ' οὐδὲ ἐν  
ἀγαθόν; ὃ μισεῖν οἴμ' ἅπαντας τοὺς θεούς,  
5 γυναικάς ἔπλασεν, ὧ πολυτίμητοι θεοί,  
ἔθνος μιάρων. γαμεῖ τις ἀνθρώπων; γαμεῖ;  
λάθριοι τὸ λοιπὸν ἄρ' ἐπιθυμίαι κακαί,  
γαμηλίῳ λέχει τε μοιχὸς ἐντρυφῶν,  
καὶ φαρμακεῖαι, καὶ νόσων χαλεπώτατος  
10 φθόνος, μεθ' οὗ ζῇ πάντα τὸν βίον γυνή.

536 K μὰ τὴν Ἀθηνᾶν, ἄνδρες, εἰκόν' οὐκ ἔχω  
εὐρεῖν ὁμοίαν τῷ γεγονότι πράγματι,  
ζητῶν πρὸς ἑμαυτὸν τί ταχέως ἀπολλύει.

<sup>1</sup> Lines 9-11 [ ] Kock.

## UNIDENTIFIED MINOR FRAGMENTS

### *No such Ass as Man.*<sup>1</sup>

All living beings are most blessed and are possessed of sense much more than man. For example, take this jackass here. His lot is luckless, as is generally agreed. For him no evils come through himself, but he has only those which Nature has imposed upon him. Whereas we, apart from necessary evils, ourselves through ourselves contrive others in addition. Let someone sneeze and we're perturbed; let someone revile us and we're vexed; if someone sees a vision we are greatly frightened; hoots an owl, we are filled with fear. Contentions, reputations, ambitious rivalries, and laws—these evils have all been added to those that Nature gives.

### *Inevitable Eve.*

Now is it not just that they depict Prometheus riveted fast upon the crags, and that he has a torch-race in his honour, but not one single benefit besides? He moulded women, O ye right reverend gods!—an abominable caste, hated of all the gods, methinks. Is some man bent on marrying? On marrying? In the sequel evil passions lurk unseen—a paramour who wantons in the marriage-bed; and poisons; and envy, most grim of all diseases—all these are lurking for him with whom a woman is to live his whole life through.

### *“Ut vidi, ut perii!”*

By Athena, gentlemen, I cannot hit upon a figure that will match what has actually occurred, as I turn over with myself what brings me swift to ruin. For

<sup>1</sup> cf. Lucian, *Gallus*, 27, for a comparative study of various *avatars* made by the Pythagoras-Cock.

## MENANDER

στρόβιλος ἐν ὄσῳ συστρέφεται, προσέρχεται,  
 5 προσέβαλεν, ἐξέρριψεν, αἰὼν γίνεται.  
 ἀλλ' ἐν πελάγει συγκλυσμός· ἀναπνοὴν ἔχει  
 “Ζεῦ σῶτερ” εἰπεῖν “ἀντέχου τῶν σχοινίων,”  
 ἑτέραν περιμεῖναι χᾶτέραν τρικυμίαν,  
 ναυαγίου τ' ἂν ἐπιλάβοι· ἐγὼ δ' ἅπαξ  
 10 ἀψάμενός εἰμι καὶ φιλήσας ἐν βυθῷ.

537 K ὁ μὲν Ἐπίχαρμος τοὺς θεοὺς εἶναι λέγει  
 ἀνέμους, ὕδωρ, γῆν, ἥλιον, πῦρ, ἀστέρας.  
 ἐγὼ δ' ὑπέλαβον χρησίμους εἶναι θεοὺς  
 τὰργύριον ἡμῖν καὶ τὸ χρυσίον.<sup>1</sup> —  
 5 ἰδρυσάμενος τούτους γὰρ εἰς τὴν οἰκίαν  
 εὗξαι· τί βούλει; πάντα σοι γενήσεται,  
 ἀγρός, οἰκίαι, θεράποντες, ἀργυρώματα,  
 φίλοι, δικασταί, μάρτυρες. μόνον δίδου·  
 αὐτοὺς γὰρ ἔξεις τοὺς θεοὺς ὑπηρέτας.

538 K ὅταν εἰδέναι θέλῃς σεαυτὸν ὅστις εἶ,  
 ἔμβλεψον εἰς τὰ μνήμαθ' ὡς ὁδοιπορεῖς.  
 ἔνταῦθ' ἔνεστ' ὅστᾱ τε καὶ κούφη κόνις  
 ἀνδρῶν βασιλέων καὶ τυράννων καὶ σοφῶν  
 5 καὶ μέγα φρονούντων ἐπὶ γένει καὶ χρήμασιν  
 αὐτῶν τε δόξῃ καὶ πὶ κάλλει σωμάτων.  
 καὶ τ' <sup>2</sup> οὐδὲν αὐτοῖς <sup>3</sup> τῶνδ' ἐπήρκεσεν χρόνον.<sup>4</sup>  
 κοινὸν τὸν ἄδην ἔσχον οἱ πάντες βροτοί.  
 πρὸς ταῦθ' ὁρῶν γίνωσκε σεαυτὸν ὅστις εἶ.

<sup>1</sup> B. add. μόνους.

<sup>2</sup> καὶ τ', K. / καί, MS. / ἀλλ', Meineke.

<sup>3</sup> αὐτοῖς, Kock and Meineke ? / αὐτῶν, MS.

<sup>4</sup> χρόνον, Meineke ? “cum Grotio.” / χρόνος, MS.

## UNIDENTIFIED MINOR FRAGMENTS

instance, a cyclone, while it gathers strength, comes on ; it strikes ; whirls off ; an age goes by. Or on the sea when billows clash : there's breathing space to cry " Zeus Saviour ! " " Cling to the rigging ! " or to await a second and again a triple surge, and on a piece of wreckage you may lay hold. But here no sooner have I seized and kissed than I'm in an abyss !

### *The Almighty Dollar.*

Epicharmus claims as gods Winds, Water, Earth, Sun, Fire, and Stars, whereas it were my thought that Gold and Silver are for us the useful gods. Just dedicate their shrines within your house and say your prayers. What do you wish for ? All things shall be yours : estate and houses, servants, silver-plate, friends, jurymen, and witnesses. Pay ! pay ! that's all. For you will have the gods themselves as adjutants.

### *Know Thyself.*

When thou wouldst know thyself and who thou art, look on the grave-stones as thou journeyest by. There are the bones and unsubstantial dust of men who once were kings, of despots, of the wise, of men who plumed themselves on noble birth, on wealth, and on their fame and bodies beautiful.<sup>1</sup> Yet none of these things availed them aught against Time. Hades is the common lot of mortals all. Look thou on these and know thyself the man thou art.<sup>2</sup>

<sup>1</sup> cf. Plato, *Republic*, 618 A-B.

<sup>2</sup> For a fine verse translation see J. A. Symonds, *Greek Poets*, chap. xix.

## MENANDER

539 K ὁ πάντα βουλευθεὶς ἂν ἄνθρωπος πονεῖν  
 πᾶν ἂν γένοιτο· πλούσιος τρόπον τινά·  
 πάλιν φιλόσοφός τινι μαθήσει χρώμενος·  
 τὸ σῶμ' ὑγιαίνει τινὰ δίαιταν προσφέρων.  
 5 πλήν ἔν τι τῶν πάντων ἀδύνατον ἦν ἄρα  
 εὐρεῖν, δι' οὗ τρόπου τις οὐ λυπῆσεται.  
 οὐ γὰρ τὸ μὴ πράττειν κατὰ νοῦν ἔχει μόνον  
 λύπην, παρέχει δὲ φροντίδας καὶ τὰγαθά.

540 K μειράκιον, οὗ μοι κατανοεῖν δοκεῖς ὅτι  
 ὑπὸ τῆς ἰδίας ἕκαστα κακίας σήπεται,  
 καὶ πᾶν τὸ λυμαινόμενόν ἐστιν ἔνδοθεν.<sup>1</sup>  
 οἶον ὁ μὲν ἰός, ἂν σκοπῆς, τὸ σιδήριον,  
 5 τὸ δ' ἱμάτιον οἱ σῆτες, ὁ δὲ θρὶψ τὸ ξύλον.  
 ὁ δὲ <sup>2</sup> τὸ κάκιστον τῶν κακῶν πάντων, φθόνος  
 φθισικὸν πεπόηκε καὶ ποήσει καὶ ποεῖ,  
 ψυχῆς πονηρᾶς δυσσεβῆς παράστασις.

Mein. XIV and 541 K

(M. XIV)

ἄξιον γὰρ θαύματος  
 τὸ πάθος ἔρωτος ὀπόθεν ἀρχὴν λαμβάνει.  
 (Reconstructed from Plut. "Fragm." vol. v, p. 565,  
 Wytttenbach.)

541 K . . . . . τίνι δεδούλωνταί ποτε;  
 ὄψει; φλύαρος· τῆς γὰρ αὐτῆς πάντες ἂν  
 ἥρων· κρίσιν γὰρ τὸ βλέπειν ἴσην ἔχει.  
 ἀλλ' ἡδονὴ τις τοὺς ἐρώντας ἐπάγεται  
 5 συνουσίας; πῶς οὖν ἕτερος ταύτην ἔχων  
 οὐδὲν πέπονθεν, ἀλλ' ἀπῆλθε καταγελῶν,  
 ἕτερος δ' ἀπόλωλε; καιρὸς ἐστὶν ἡ νόσος  
 ψυχῆς, ὁ πληγεὶς δ' εἴσω δὴ τιτρώσκεται.

<sup>1</sup> πᾶν τὸ λυμαινόμενόν ἐστιν ἔνδοθεν, Dobree. / πάντα τὰ λ  
 μαινόμεν' ἔνδοθέν ἐστιν, MS.

<sup>2</sup> ὁ δὲ, MS. / σὲ δὲ, Kock, from Dobree.

## UNIDENTIFIED MINOR FRAGMENTS

*“Man is born to trouble.”*

The man who has the will to undergo all labour may win to every goal ; he is in a fashion rich ; or, by virtue of some knowledge is a philosopher ; or by some regimen he is sound of body—yet, when all's said and done, one thing he cannot find—the way through which one may shun sorrow. For 'tis not merely failure to fare as you desire that causeth grief, but even blessings bring entail of trouble.

*Defilement cometh from within.*

Young man, methinks it has not dawned upon your mind

That everything is wasted by its native ill,  
That all that brings defilement cometh from within.<sup>1</sup>  
For instance, if you'll notice, rust in iron tools ;  
In over-cloak the moths ; the woodworm in the wood ;  
And then, again, there's envy, worst of evils all,  
The impious propensity of evil souls,  
Which hath consumed, consumes, and ever shall  
consume.

*“Tell me where is Fancy bred.”*

It is worth our while  
To wonder where Love's dealings have their origin.  
. . . . . To what then is a man enslaved ?  
A face ? That's nonsense ! All would love the self-  
same girl,  
Their eyes would be for them the same criterion.  
Some pleasure in companionship entices love ?  
Why, then, in spite of this does one man suffer naught,  
But off he goes and mocks, while this man's done for  
quite ?

Soul-sickness is occasion, and the stricken man,  
We must conclude, is wounded by an inward blow.

<sup>1</sup> From Plato, *Republic*, 609 ; cf. St. Matt. xv. 11.



## MENANDER

542 K εἴπερ τὸν ἀδικοῦντ' ἀσμένως <sup>1</sup> ἡμύνετο  
 ἕκαστος ἡμῶν καὶ συνηγωνίζετο  
 ἴσως νομίζων ἴδιον εἶναι τὸ γεγονὸς  
 ἀδίκημα, καὶ συνέπραττον ἀλληλοῖς πικρῶς,  
 5 οὐκ ἂν ἐπὶ πλεῖον τὸ κακὸν ἡμῖν ἡὔξετο  
 τὸ τῶν πονηρῶν, ἀλλὰ παρατηρούμενοι  
 καὶ τυγχάνοντες ἧς ἔδει τιμωρίας  
 ἦτοι σπάνιοι σφόδρ' ἂν ἦσαν ἢ πεπαυμένοι.

543 K Δέρκιππε καὶ Μνήσιππε, τοῖς εἰρημένοις  
 ἡμῶν ὑπό τινος ἢ πεπονθόσιν κακῶς  
 ἔστιν καταφυγὴ πᾶσιν, οἱ χρηστοὶ φίλοι.  
 καὶ γὰρ ἀποδύρασθ' <sup>2</sup> ἔστι μὴ γελώμενον,  
 5 καὶ συναγανακτοῦνθ' ὅποταν οἰκείως ὀρᾷ  
 ἕκαστος αὐτῷ τὸν παρόντα, παύεται  
 τοῦτον μάλιστα τὸν χρόνον τοῦ δυσφορεῖν.

545 K (Reconstructed, cf. *Lucian*, "Pseudol." 4 and "De Con-  
 scribing. Hist." 41.)

Ἐλεγχός εἰμ' ἐγώ,  
 ὁ φίλος Ἀληθείᾳ τε καὶ Παρρησίᾳ  
 Ἐλευθερίᾳ τε (συγγενέστατος) θεός,  
 μόνοισιν ἐχθρὸς τῶν βροτῶν τοῖς τὴν ἐμὴν  
 5 γλῶτταν δεδιόσι, πάντα τ' εἰδὼς καὶ σαφῶς  
 διεξιὼν ὅποσα σύνοιδ' ὑμῖν (κακά,) .  
 τὰ σῦκα σῦκα, τὴν σκάφην σκάφην λέγων.

<sup>1</sup> ἀσμενῶς, Grot. / ἀδικοῦντα μὲν ἄς, MS.

<sup>2</sup> ἀποδύρασθ' ἔστι, L. Dindorf. / ἀποδύρασθαί τι, MS.

## UNIDENTIFIED MINOR FRAGMENTS

### *The League to enforce Justice.*

If each of us were glad to join the struggle and to unite in exacting penalty from the offender, deeming as equally his own the injustice that has come to pass, and if we made common cause in the bitter strife, the mischief of bad men would not wax ever greater, but the wicked, held under close surveillance and receiving their due punishment, would be either very scarce or utterly suppressed.<sup>1</sup>

### *De Amicitia.*<sup>2</sup>

Dercippus and Menippus, for ill-words or ill-treatment suffered by any one of us, for us all there is a refuge, namely, in good friends. For it is possible to take one's fill of lamentation without meeting ridicule, and then each one chiefly finds surcease from vexation what time he sees a friend stand by him with intimate sympathy.

### *A Spade a Spade !*

Confutation<sup>3</sup> is my name, the friend of Truth and Frankness, and a deity close akin to Freedom, an enemy to those mortals only who fear my tongue, and one who both knows all things and makes clear all details, whatsoever evil of yours I know of. I call a fig a fig ; a spade<sup>4</sup> a spade.

<sup>1</sup> cf. 679 K.

εἰ πάντες ἐβοηθοῦμεν ἀλλήλοις αἶ,  
οὐδεὶς ἂν ὦν ἄνθρωπος ἐδεήθη τύχης.

“ If always all of us brought help to one another, no human being would have needed Fortune's aid.”

<sup>2</sup> cf. 554.

<sup>3</sup> For the personification, cf. the deity “ Misapprehension ” in the prologue to *The Girl Who Gets Her Hair Cut Short*.

<sup>4</sup> Literally : a scoop.

## MENANDER

546 K τοὺς τῆς γαμετῆς ὄρους ὑπερβαίνεις, γύναι,  
τὴν αὐλίαν· πέρας γὰρ αὐλῆος θύρα  
ἐλευθέρα γυναικὶ νενόμιστ' οἰκίας·  
τὸ δ' ἐπιδιώκειν εἰς τε τὴν ὁδὸν τρέχειν,  
5 ἔτι λοιδουμένην, κυνὸς ἐστ' ἔργον, 'Ρόδη.<sup>1</sup>

547, 548 K πάντες μὲν οἱ Θράκες, μάλιστα δ' οἱ Γέται  
ἡμεῖς ἀπάντων—καὶ γὰρ αὐτὸς εὐχομαι  
ἐκεῖθεν εἶναι τὸ γένος,—οὐ σφόδρ' ἐγκρατεῖς  
ἐσμέν . . . . .  
5 γαμεῖ γὰρ ἡμῶν οὐδὲ εἰς εἰ μὴ δέκ' ἢ  
ἔνδεκα γυναῖκας, δώδεκ' ἢ πλείους τινές.  
ἂν τέτταρας δ' ἢ πέντε γεγαμηκῶς τις ἦ,<sup>2</sup>  
καταστροφὴ γῆς,<sup>3</sup> ἀνυμέναιος, ἄθλιος,  
ἄνυμφος οὗτος ἐπικαλεῖτ' ἐν τοῖς ἐκεῖ.

549 K ἄνθρωπος ὦν μηδέποτε τὴν ἀλυπίαν  
αἰτοῦ παρὰ θεῶν, ἀλλὰ τὴν μακροθυμίαν.  
ὅταν γὰρ ἄλυπος διὰ τέλους εἶναι θέλῃς,  
ἦ δεῖ θεόν σ' εἶναί τιν' ἢ τάχα δὴ νεκρόν.  
5 παρηγόρει δὲ τὰ κακὰ δι' ἐτέρων κακῶν.

*Supplementum Comicum*, Demianczuk, p. 60, and 550, 551

ὥς τοῖσιν εὖ φρονοῦσι σύμμαχος τύχη·<sup>4</sup>  
ἅπαντι δαίμων ἀνδρὶ συμπαρίσταται

<sup>1</sup> Meineke refers this fragm. to the 'Ιέρεια, q.v.

<sup>2</sup> τις ἦ, K. / τύχη, MS.

<sup>3</sup> καταστροφὴ γῆς, K. / καταστροφῆς τις, Tyrwhitt.

<sup>4</sup> Line 1 prefixed and lines 7–11 added to Kock's fragmer

## UNIDENTIFIED MINOR FRAGMENTS

*Women should be neither seen nor heard.*

You're overstepping, wife, a married woman's bounds—  
The street-door of the peristyle! For free-born dame  
The street-door is the limit by convention fixed.  
This chasing and this running out upon the street,  
Your billingsgate still snapping, Rhode,<sup>1</sup> is for dogs.

*Race-Suicide in Thrace.*

All Thracians, and we Getae most especially—  
(Yes "we," I say, for I myself claim origin  
From parts out there)—are not so very self-restrained.

. . . . .  
For not a single one among us marries, save  
He takes wives ten or else eleven—some indeed  
Take twelve or more. Or has he wed but four or five  
He then is called "a bouleversement of the state,"<sup>2</sup>  
Unmarried, feckless, bachelor," by folks out there.

*"I am the Captain of my Soul."*—HENLEY.

Being a man ne'er ask the gods for life set free  
From grief, but ask for courage that endureth long.  
For if to shun all grief from first to last thou'rt fain  
Thou must become a god or else perchance a corpse!  
Looking on ills of others, solace take in thine.

*God is good.*

. . . . .  
As for the righteous-minded, Fortune is ally.  
By every one of us at birth<sup>3</sup> forthwith there stands

<sup>1</sup> Possibly the same Rhode as in *The Priestess*, see above, p. 365.

<sup>2</sup> Or, by other readings, *q.v.*, translate:

"And should one, having wed but four  
Or five, meet some catastrophe, he then is called . . . ."

<sup>3</sup> From Plato, *Republic*, 620 D.

## MENANDER

εὐθὺς γενομένῳ μυσταγωγὸς τοῦ βίου  
 ἀγαθός· κακὸν γὰρ δαίμον' οὐ νομιστέον  
 5 εἶναι, βίον βλάπτοντα θνητόν,<sup>1</sup> οὐδ' ἔχειν  
 κακίαν ἅπαντα δ' ἀγαθὸν εἶναι τὸν θεόν.  
 ἀλλ' οἱ γεγόμενοι τοῖς τρόποις αὐτοὶ κακοί,  
 πολλήν τ' <sup>2</sup> ἐπιπλοκὴν τοῦ βίου πεπονημένοι  
 ἢ <sup>3</sup> πάντα τὴν αὐτῶν <sup>4</sup> ἀβουλίαν δία  
 10 τρίψαντες,<sup>5</sup> ἀποφαίνουσι δαίμον' αἷτιον  
 καὶ κακὸν ἐκεῖνόν φασιν αὐτοὶ γεγονότες.

552 K ὦ γῆρας, ἐχθρὸν σωμάτων ἀνθρωπίνων,  
 ἅπαντα συλῶν τὰ καλὰ τῆς εὐμορφίας,  
 καὶ μεταχαράττον τὴν μὲν ἀνδρίαν μελῶν  
 εἰς τὰπρεπές, τὸ δὲ τάχος εἰς ὄκνον πολύν.

553 K ἐὰν πονηροῦ γείτονος γείτων ἔση,  
 πάντως παθεῖν πονηρὸν ἢ μαθεῖν σε δεῖ.  
 ἐὰν ἀγαθοῦ δὲ <sup>6</sup> γείτονος γείτων ἔση,  
 ὥς προσδιδάσκεις ἀγαθὰ καὶ προσμανθάνεις.

554 K οὐκ ἐκ πότων καὶ τῆς καθ' ἡμέραν τρυφῆς  
 ζητοῦμεν ᾧ πιστεύσομεν τὰ τοῦ βίου,  
 πάτερ; οὐ περιττὸν οἶετ' ἐξευρηκέναι  
 ἀγαθὸν ἕκαστος, ἂν ἔχῃ φίλου σκιάν;

<sup>1</sup> θνητόν, MS. / χρηστόν, Kock, who also omits οὐδ' ἔχειν. / κακίαν. <sup>2</sup> τ', Capps. / δ', MS.

<sup>3</sup> ἢ, Capps. / εἰ, MS. / καὶ, Demianczuk.

<sup>4</sup> αὐτῶν, Demianczuk. / ἑαυτῶν, MS. // δία, Capps. / ἐκ-, MS.

<sup>5</sup> τρίψαντες, Capps. / ἐκτριψ. MS. <sup>6</sup> δέ, Rutger add.

## UNIDENTIFIED MINOR FRAGMENTS

A spirit guide, beneficent, to lead us through-  
Life's mysteries. For we are not to think of this  
As evil Genius to harm our mortal life,  
Nor fraught with wickedness, but hold that God is  
good<sup>1</sup>

In everything. Yet those who turn out base them-  
selves

In character and gender great complexity  
Of life, or ruin all things by their heedlessness,  
Declare and hold divinity responsible  
And claim that he is base, becoming such themselves.

*"Time doth transfix the flourish set on youth,  
And delves the parallels in beauty's brow."*

SHAKS., *Sonnet LX.*

Old age, thou enemy of mortal frames, 'tis thou  
Dost plunder all that's fair from shapes of loveliness,  
Dost grave a new unseemliness on manly limbs,  
And it is thou dost make the swift full hesitant.

### *De Propinquitate.*

If you're a neighbour to a neighbour who is bad  
you must in everyway learn or suffer what is bad.<sup>2</sup>  
But if you are neighbour to a neighbour who is  
good, more and more good reciprocal you both teach  
and learn.

### *De Amicitia.*<sup>3</sup>

In the midst of our daily revelling and drink, do  
we not, father, seek for someone to whom we may  
confide our life's affairs? Does not each man think  
that he has discovered some unusual blessing if he  
gains even the semblance of a friend?

<sup>1</sup> From Plato, *Republic*, 379 B.

<sup>2</sup> See Plato, *Apol.* 25 C.      <sup>3</sup> cf. 543 above.

# MENANDER

- 555 K ὀχλήρῳ ὁ χρόνος ὁ πολὺς. ὦ γῆρας βαρὺ,  
ὥς οὐδὲν ἀγαθόν, δυσχερὴ δὲ πόλλ' ἔχεις  
τοῖς ζῶσι καὶ λυπηρά. πάντες εἰς σέ δὲ  
ἐλθεῖν ὁμῶς εὐχόμεθα καὶ σπουδάζομεν.
- 556 K ἔνεγκ' ἀτυχίαν καὶ βλάβην εὐσχημόνως.  
τοῦτ' ἔστιν ἀνδρὸς νοῦν ἔχοντος, οὐκ ἐὰν <sup>1</sup>  
ἀνασπάσας τις τὰς ὀφρῦς οἴμοι λαλῇ,  
ἀλλ' ὅς τά γ' αὐτοῦ πράγματ' ἐγκρατῶς φέρει.
- 557 K πλεονεξία μέγιστον ἀνθρώποις κακόν·  
οἱ γὰρ θέλοντες προσλαβεῖν τὰ τῶν πέλας  
ἀποτυγχάνουσι πολλάκις νικώμενοι,  
τὰ δ' ἴδια προστιθέασι τοῖς ἀλλοτρίοις.
- 559 K λύπης ἰατρός <sup>2</sup> ἔστιν ἀνθρώποις λόγος·  
ψυχῆς γὰρ οὗτος μόνος ἔχει θελκτήρια·  
λέγουσι δ' αὐτὸν οἱ πάλαι σοφώτατοι  
ἀστέιον εἶναι φάρμακον.
- 560 K θύων οὐδεπώποτ' ηὐξάμην  
ἐγὼ τὸ σῶζον τὴν ἐμὴν συνοικίαν,  
ἀλλὰ παρέλγε' ἔειπον· <sup>3</sup> οἴκετῶν εἶναι στάσιν  
ἔνδον παρ' αὐτῶν πρᾶγμα χρησιμώτατον.
- 561 K τῆς σκιᾶς τὴν πορφύραν  
πρῶτον ἐνυφαίνουσ'· εἶτα μετὰ τὴν πορφύραν  
τοῦτ' ἔστιν οὔτε λευκὸν οὔτε πορφύρα,  
ἀλλ' ὥσπερ αὐγὴ τῆς κροκῆς κεκραμένη.

<sup>1</sup>  $\xi\acute{\alpha}\nu$ , Meineke. /  $\xi\nu\omega$ , MS.

<sup>2</sup> *ἱαρός*, as in *Ar. Eccl.* 363, *Pl.* 406. *cf.* below, fragm. 591 and 677.

<sup>3</sup> The text and metre are confused. παρέλειπον, Meineke. παρέλιπον, MS. / ἀλλ' <οὐ> παρέλιπον, Buecheler. / Punctuation, Allinson.

## UNIDENTIFIED MINOR FRAGMENTS

### *De Senectute.*

Life lengthened out is irksome. O burdensome old age, how thou dost bring never a blessing but, while life lasts, many an annoyance and sorrow! Yet none the less we all pray and are eager to come to thee.

### *Stoic Equipoise.*

Hurts and misfortunes bear with grace and dignity. That is the way of any man possess'd of sense, Not his who jerks his eyebrow up and cries, "Ah me!" But his who bears his troubles with self-mastery.

### *Anti-Expansion.*

In the front rank of man's woes is grasping greed. For they who are fain to annex their neighbours' holdings frequently are defeated and fail, and to their neighbours' possessions contribute their own in addition.

### *The spoken Word.*

The spoken word is man's physician in grief. For this alone has soothing charms for the soul. And the wisest men of olden times call this a dainty drug.

When making sacrifice I never prayed for my whole household's safety, but I used to leave that out. It is a very useful thing to have indoors a house-slaves' wrangle self-engendered.

They first inweave the purple's shading. Then after the purple this next colour is neither white nor purple, but as it were the tempered sheen of the weft.



## MENANDER

- 562 K . . . “ πῶς δὴ τὸ τραῦμα τοῦτ’ ἔχεις; ”  
 “ μεσαγκύλῳ.” “ πῶς πρὸς θεῶν; ” “ ἐπὶ κλίμακα  
 πρὸς τεῖχος ἀναβαίνων.” ἐγὼ μὲν δεικνύω  
 ἐσπουδακώς, οἱ δὲ πάλιν ἐπεμυκτήρισαν.<sup>1</sup>
- 567 K οἷμοι τάλας ἔγωγε. ποῦ ποθ’ αἰ φρένες  
 ἡμῶν ἐκείνον ἦσαν ἐν τῷ σώματι  
 τὸν χρόνον, ὅτ’ οὐ ταῦτ’ ἀλλ’ ἐκείν’ ἡρούμεθα;
- 568 K οἶος δὲ καὶ τὴν ὄψιν εἶναι φαίνεται  
 ἀφ’ οὗ τοιοῦτος γέγονεν, οἶον θηρίον.  
 τὸ μηδὲν ἀδικεῖν καὶ καλοὺς ἡμᾶς ποεῖ.
- 570 K καὶν σφόδρα σαφῶς εἰδῆς τι, τὸν κρύπτοντά σε  
 μηδέποτ’ ἐλέγξης· δύσκολον πρᾶγμ’ ἐστὶ γὰρ  
 ἂ λανθάνειν τις βούλεται ταῦτ’ εἰδέναι.
- 571 K ὅταν ἕτερός σοι μῆδὲ ἐν τέλεον<sup>2</sup> διδῶ,  
 δέξαι τὸ μόριον· τοῦ λαβεῖν γὰρ μῆδὲ ἐν  
 τὸ λαβεῖν ἔλαττον πλείον ἔσται σοι πολύ.
- 572 K ὅταν τι πράττης ὅσιον, ἀγαθὴν ἐλπίδα  
 πρόβαλλε σαυτῷ, τοῦτο γινώσκων ὅτι  
 τόλμη δικαία καὶ θεὸς συλλαμβάνει.

<sup>1</sup> Refer to *Colax*, Cobet.

<sup>2</sup> τέλεον, Bentley. / πλέον, MS.

## UNIDENTIFIED MINOR FRAGMENTS

### *Miles Gloriosus.*

“How, pray, did you get this wound?” “From a javelin.” “How, by the gods?” “While scaling the wall on a ladder.” So I explain in all seriousness, but they for reply turned up their noses.

Ah me, the wretched one that I am! Where, pray, in what part of our body, were our senses at that time when we made choice not of this but of that?

### *Handsome is that Handsome does.*

What a man he seems even to look at since he has turned out to be the man he is! He looks like a monster! To avoid all injustice actually makes us handsome.

### *Let sleeping Dogs lie.*

Even though you know something perfectly well, never cross-question the man who would hide it from you. For it's an uneasy business, this knowing what another would fain conceal.

### *Half a Loaf better than no Bread.*

Whenever one offers you no one thing complete, accept the fraction; for obtaining the lesser part will be a great deal more for you than getting nothing at all.

### *“God helps those who help themselves.”*

When what you do is righteous, hold good hope before you as a shield, assured of this, that even God lends a hand to honest boldness.

## MENANDER

- 573 K ὀργῇ παραλογισμός ποτ' οὐδεὶς φύεται·  
αὕτη κρατεῖ νῦν· ἂν δὲ μικρὸν παρακμάσῃ,  
κατόψεται τί μᾶλλον ἐστὶ συμφέρον.
- 574 K εἰ καὶ σφόδρ' ἀλγεῖς, μηδὲν ἡρεθισμένος  
πράξης προπετῶς· ὀργῆς γὰρ ἀλογίστου κρατεῖν  
ἐν ταῖς ταραχαῖς μάλιστα τὸν φρονοῦντα δεῖ.
- 575 K σὺ μὲν παραινεῖς ταῦθ' ὅποιά <sup>1</sup> σοι πρέπει·  
ἐμὲ δὲ ποεῖν τὸ καθήκον οὐχ ὁ σὸς λόγος,  
εὖ ἴσθ' ἀκριβῶς, ὁ δ' ἴδιος πείθει τρόπος.
- 576 and  
577 K οὐδὲν διαβολῆς ἐστὶν ἐπιπονώτερον·  
τὴν ἐν ἐτέρῳ γὰρ κειμένην ἁμαρτίαν  
δεῖ <sup>2</sup> μέμψιν ἰδίαν αὐτὸν ἐπάναγκες λαβεῖν.  
· · · · ·
- 5 ὅστις δὲ διαβολαῖσι πείθεται ταχύ,  
ἦτοι πονηρὸς αὐτός ἐστι τοὺς τρόπους,  
ἣ παντάπασι παιδαρίου γνώμην ἔχει.
- 578 K δεῖ τὸν πολιτῶν προστατεῖν αἰρούμενον  
τὴν τοῦ λόγου μὲν δύναμιν οὐκ ἐπίφθονον,  
ἦθει δὲ χρηστῷ συγκεκραμένην ἔχειν.
- 579 K ἡ νῦν ὑπὸ τινων χρηστότης καλουμένη  
μεθῆκε τὸν ὅλον εἰς πονηρίαν βίον·  
οὐδεὶς γὰρ ἀδικῶν τυγχάνει τιμωρίας.

<sup>1</sup> ταῦθ' ὅποῖα, Meineke. / ταῦτα ὅσα, MS.

<sup>2</sup> δεῖ, Dindorf. / ἀεί, MS. / εἰς, Salmas., Kock.

## UNIDENTIFIED MINOR FRAGMENTS

In the nature of things there is no way of cheating by argument a burst of wrath. This at the moment holds sway; but when it is once past its fury, there will appear what is more expedient.

Even if you're deeply grieved do not when much excited act hastily in anything. For the wise man ought above all, in the midst of trouble, to hold sway over senseless wrath.

Now you are giving me such advice as it is right you should, but know this precisely: 'tis not your words but my own character that persuades me to do my duty.

### *De Calumnia.*

There's naught more distressing than calumny; for you must necessarily take unto yourself as your own fault the error inherent in another.

. . . . .  
Now whosoever lightly yields assent to slander is either bad himself in character or has outright the judgment of a child.

### *The Leader.*

The man elected as a leader of his fellow-citizens should have that power of eloquence which does not engender envy but is blended well with noble character.

This present-day "goodness," so called by some, abandons all the world to viciousness. For no one, though he doeth wrong, is getting his just punishment.

## MENANDER

- 580 K τί διακευῆς εἶ χρηστός; <εἰ γὰρ><sup>1</sup> ὁ δεσπότης αὐτὸς ἁποβάλλει<sup>2</sup> πάντα, σὺ δὲ μὴ<sup>3</sup> λαμβάνει σαυτὸν ἐπιτρίβεις, οὐκ ἐκείνον ὠφελεῖς.
- 581 K ἔμοι πόλις ἐστὶ καὶ καταφυγὴ καὶ νομὸς καὶ τοῦ δικαίου τοῦ τ' ἀδίκου παντὸς κριτὴς ὁ δεσπότης.<sup>4</sup> πρὸς τοῦτον ἓνα δεῖ ζῆν ἐμέ.
- 582 K πατρῷ' ἔχειν δεῖ τὸν καλῶς εὐδαίμονα· τὰ μετὰ γυναικὸς δ' εἰσιόντ' εἰς οἰκίαν οὔτ' ἀσφαλῆ τὴν κτῆσιν οὔθ' ἰλαρὰν ἔχει.
- 583 K ὅταν πένης ὦν καὶ γαμεῖν τις ἐλόμενος τὰ μετὰ γυναικὸς ἐπιδέχεται χρήματα, αὐτὸν δίδωσιν, οὐκ ἐκείνην λαμβάνει.
- 584 K δύ' ἔσθ' ἃ κρίναι τὸν γαμεῖν μέλλοντα δεῖ, ἥτοι προσηνῇ γ' ὅψιν ἢ χρηστὸν τρόπον· τὴν γὰρ ὁμόνοιαν τὴν πρὸς ἀλλήλους ποεῖ.
- 585 K ὅστις γυναῖκ' ἐπὶ κληρον ἐπιθυμεῖ λαβεῖν πλουτοῦσαν, ἥτοι μῆνιν ἐκτίνει θεῶν, ἢ βούλετ' ἀτυχεῖν μακάριος καλούμενος.
- 586 K αἰσχύνομαι τὸν πατέρα, Κλειτοφῶν, μόνον. ἀντιβλέπειν ἐκείνον οὐ δυνήσομαι ἀδικῶν, τὰ δ' ἄλλα ῥαδίως χειρώσομαι.

<sup>1</sup> Jacobs add.

<sup>2</sup> Allinson corr. *metri causa* ἀπολλύει of MSS.

<sup>3</sup> μή, not οὐ, K.

<sup>4</sup> See *Epitrep.* St. Pet. fragm. p. 24, for repetition of the words in part.

## UNIDENTIFIED MINOR FRAGMENTS

Why are you a good servant all to no purpose? If your master is throwing away everything and you are not acquiring, you wear yourself out; you don't help him.

For me my master is at once a city and place of refuge and law and judge in everything of what is right and wrong. With eyes on him alone I needs must live.<sup>1</sup>

### *Patrimony v. Matrimony.*

To be rightly happy a man must needs inherit from his father. For the dower that enters the house with a wife is a possession that brings neither security nor charm.

### *Who gives the Groom away?*

Whenever one who is poor and who elects to marry receives the dower along with the bride, he does not take her, but gives himself away.

There are two things which the man intending marriage ought to consider: whether her face is winning at least or her disposition good. For these engender mutual harmony.

### *The dour Dowry.*

The man who would fain take to wife a wealthy heiress is either paying off some score of the gods' wrath or else he wishes to be luckless while hailed as "lucky man."

I feel shame, Cleitophon, before my father only. I shall not be able to look him in the face if I do wrong, but all the rest I'll manage easily.

<sup>1</sup> See *Arbitrants*, Act II, p. 25.

## MENANDER

- Ξ ὑπερήφανόν που γίνεθ' ἡ λίαν τρυφή,  
ὃ τε πλούτος ἐξώκειλε τὸν κεκτημένον  
εἰς ἕτερον ἦθος, οὐκ ἐν ᾧ τὸ πρόσθεν ἦν.
- Ξ κρεῖττον γάρ ἐστιν, ἂν σκοπῇ τις κατὰ λόγον,  
μὴ πόλλ' ἀηδῶς, ὀλίγα δ' ἡδέως ἔχειν,  
πενίαν τ' ἄλυπον μᾶλλον ἢ πλούτον πικρόν.
- Κ ἄνευ κακῶν γὰρ οἰκίαν οἰκουμένην  
οὐκ ἔστιν εὐρεῖν, ἀλλὰ τοῖς μὲν ἡ τύχη  
τούτων δίδωσιν ἀφθονίαν, τοῖς δ' οἱ τρόποι.
- Ξ ὦ μεταβολαῖς χαίρουσα παντοίαις τύχῃ,  
σὸν ἐστ' ὄνειδος τοῦθ', ὅταν τις ὦν ἀνὴρ  
δίκαιος ἀδίκους περιπέσῃ συμπτώμασιν.
- Ξ τῷ μὲν τὸ σῶμα διατεθειμένῳ κακῶς  
χρεία 'στ' ἱατροῦ,<sup>1</sup> τῷ δὲ τὴν ψυχὴν φίλου·  
λύπην γὰρ εὖνους οἶδε θεραπεύειν λόγος.
- Κ οὐκ ἔστ' ἄπιστον οὐδὲν ἐν θνητῷ βίῳ,  
οὐδ' ἂν γένοιτο. πολλὰ ποικίλλει χρόνος  
παράδοξα καὶ θαυμαστὰ καὶ ζώντων τρόποι.
- Κ ἀδύνατον ὥς ἔστιν τι σῶμα τῆς τύχης·  
ὁ μὴ φέρων δὲ κατὰ φύσιν τὰ πράγματα  
τύχην προσηγόρευσε τὸν ἑαυτοῦ τρόπον.

<sup>1</sup> See above, fragm. 559.

## UNIDENTIFIED MINOR FRAGMENTS

Excessive luxury becomes somehow overproud, and wealth strands its possessor and leaves him with a different character and not the man he was before.

For 'tis better, if one considers in the light of reason, not to possess much with discomfort, but little with a relish, and painless poverty is preferable to embittered wealth.

For 'tis impossible to find a dwelling where the dwellers have no ills, but unstinted store of these is bestowed on some by Fortune, and on some by Character.

O Fortune, thou who takest delight in shifting change of every sort, the reproach is thine, whenever any man though just falls into mishaps unjustified.

For him who is ill at ease in his body there is need of a physician, but need of a friend for him whose soul is ill. For loyal words have the secret of healing grief.

*Fact stranger than Fiction.*

In life of mortals there is not, nay, nor could there come to pass, a single thing beyond our credence. Time and men's ways embroider many an unexpected marvel on life's web.

*Fortune a Scapegoat.*

Fortune cannot possibly have any corporeal existence; but the man who cannot bear events in Nature's way calls his own character Fortune.



## MENANDER

- 595 K αἰὲ δ' ὁ σωθεὶς ἐστὶν ἀχάριστον φύσει.  
ἄμ' ἠλέηται καὶ τέθνηκεν ἡ χάρις  
ἣν δεόμενος τότε ἀθάνατον ἔξειν ἔφη.
- 596 K ἐὰν ἐγὼ φῶ νῦν ἔχειν βακτηρίαν  
χρυσήν, τί μοι σεμνότερον ἔσται τὸ ξύλον;  
ἀληθὲς εἶναι δεῖ τὸ σεμνόν, οὐ κενόν.
- 597 K πένητος οὐδέν ἐστι δυστυχεστέρον.  
ἅπαντα μοχθεῖ καὶ γρυπνεῖ καὶ ργάζεται,  
ἴν' ἄλλος ἐλθὼν μεταλάβῃ καὶ κτήσεται.
- 598 K ἄνθρωπε, μὴ στέναζε, μὴ λυποῦ μάτην  
 χρήματα, γυναῖκα καὶ τέκνων πολλῶν σποράν,  
 ἃ σοι τύχη κέχρηκε, ταῦτ' ἀφείλετο.
- 599 K ὁκνεῖ δὲ νοῦν ἔχουσ' ἴσως·  
 αἰὲ δὲ τοῖς παροῦσι δακρύοις ἐμποεῖ  
 τὸ θηλὺ τῆς ψυχῆς ἀναβολὴν τῷ πάθει.
- 601 K ἐπιτρίβουσιν ἡμᾶς οἱ θεοὶ  
 μάλιστα τοὺς γήμαντας· αἰὲ γάρ τινα  
 ἄγειν ἐορτὴν ἐστ' ἀνάγκη . . .
- 602 K οὐδεὶς ἐστὶ μοι  
 ἀλλότριος, ἂν ἢ χρηστός· ἡ φύσις μία  
 παῖτων, τὸ δ' οἰκτεῖον συνίστησιν τρόπος.

## UNIDENTIFIED MINOR FRAGMENTS

Thankless by nature always is the man who has been saved. No sooner has pity been shown than the gratitude is gone which in his hour of need he vowed he'd feel for ever.

If I now assert that my staff is made of gold, wherein will its wood be aught the more august for me? The august must needs be real, not empty show.

There is nothing more luckless than a poor man. He toils at all things, loses sleep, and works away, only to have another come and have his share and take possession.

*"The Lord gave and the Lord hath taken away."*

Fellow, don't keep on groaning, do not grieve in vain. The things which Fortune lent to you—money, and wife, and crop of many children sown—she has taken back again.

She hesitates perhaps because she has sense. But a woman can always by her ready tears gain a respite for her soul's suffering.

The gods afflict us married men above all others; for there is ever necessity of celebrating some festival.<sup>1</sup>

*"Humani nil a me alienum."*—TERENCE.

For me none is a foreigner  
If so be he is good. One nature is in all  
And it is character that makes the tie of kin.

<sup>1</sup> cf. *Fragm. z, Epitrep.*, p. 86, line 532.

## MENANDER

- 603 K οὐκ ἔστι μείζων ἡδονὴ ταύτης πατρί,  
ἢ σωφρονοῦντα καὶ φρονοῦντ' ἰδεῖν τινα  
τῶν ἐξ ἑαυτοῦ.
- 604 K πολλοὺς δι' ἀνάγκην γὰρ πονηροὺς οἶδ' ἐγὼ  
ὅταν ἀτυχήσωσιν γεγονότας, οὐ φύσει  
ὄντας τοιοῦτους.
- 605 K τὸ δ' εὖ φέρειν  
ἔστιν τοιοῦτον, ἂν δύνῃ μόνος φέρειν,  
καὶ μὴ 'πίδηλον τὴν τύχην πολλοῖς ποῆς.
- 608 K εἰάν κακῶς μου τὴν γυναῖχ' οὕτω λέγῃς,  
τὸν πατέρα καὶ σὲ τοὺς τε σοὺς ἐγὼ πλυνῶ.
- 609 K Ἥλιε, σὲ γὰρ δεῖ προσκυνεῖν πρῶτον θεῶν,  
δι' ὃν θεωρεῖν ἔστι τοὺς ἄλλους θεοὺς.
- 610 K νῦν δ' ἔρπ' ἀπ' οἴκων τῶνδε· τὴν γυναῖκα γὰρ  
τὴν σώφρον' οὐ δεῖ τὰς τρίχας ξανθὰς ποεῖν.
- 611 K ἅπανθ' ὅσα ζῇ καὶ τὸν ἥλιον βλέπει  
τὸν κοινὸν ἡμῖν, δοῦλα ταῦτ' ἔσθ' ἡδονῆς.
- 612 K ἔχω δὲ πολλὴν οὐσίαν καὶ πλούσιος  
καλοῦμ' ὑπὸ πάντων, μακάριος δ' ὑπ' οὐδενός.

## UNIDENTIFIED MINOR FRAGMENTS

A father can have no greater joy than this, to  
see one of his own children both continent and  
wise.<sup>1</sup>

I know of many men who have perforce turned  
criminals through misfortune although they were not  
such by nature.

To bear up well means this : if you can bear your  
misfortune all alone and not expose it to the crowd.<sup>2</sup>

### *Glass Houses.*<sup>3</sup>

If you heap abuse like this upon my wife, I'll give  
your father and you and all your tribe a public  
humouring!

O Sun, thee first of all the gods 'tis right to  
show reverence, for thanks to thee 'tis possible to see the  
other gods.

And now begone from this house ; for a woman  
who is chaste ought not to dye her hair yellow.

Whatever lives and looks upon this Sun's light,  
is common to us all—all this is slave to pleasure.

Now I have large means and am called rich by  
everybody, but happy by no one.

<sup>1</sup> cf. 3 Ep. St. John, 4 ; Soph. *Antig.* 660 ff.

<sup>2</sup> cf. *Georgos*, 79 ff.

<sup>3</sup> cf. 710 below.

## MENANDER

- 613 K καλὸν τὸ Κείων νόμιμόν ἐστι, Φανία·  
ὁ μὴ δυνάμενος ζῆν καλῶς οὐ ζῆ κακῶς.
- 614 K κακῶς ἀκούων ὅστις οὐκ ὀργίζεται  
πονηρίας πλείστης τεκμήριον φέρει.
- 615 K ἐγὼ δ' ἀνόητος, εὐτελής ὑπερβολῇ,  
ὁ δ' ἄσωτός ἐστι, πολυτελής, θρασὺς σφόδρα.
- 616 K ἡ δ' εὐπατέρεια φιλόγελός<sup>1</sup> τε παρθένος  
Νίκη μεθ' ἡμῶν εὐμενὴς ἔποιτ' αἰεί.
- 617 K "Ελληνές εἰσιν ἄνδρες, οὐκ ἀγνώμονες  
καὶ μετὰ λογισμοῦ πάντα πράττουσίν τινος.
- 618 K ἄνοια θνητοῖς δυστύχημ' αὐθαίρετον.  
τί σαυτὸν ἀδικῶν τὴν τύχην καταιτιᾷ;
- 619 K χαλεπὸν γε τοιαῦτ' ἐστὶν ἑξαμαρτάνειν,  
ἂ καὶ λέγειν ὀκνοῦμεν οἱ πεπραχότες.
- 620 K εὐηθία μοι φαίνεται, Φιλουμένη,  
τὸ νοεῖν μὲν ὅσα δεῖ, μὴ φυλάττεσθαι δ' ἂ δεῖ.
- 621 K ὁ μὴ φέρων γὰρ εὖ τι τῶν ἐν τῷ βίῳ  
ἀγαθῶν ἀλόγιστός ἐστιν, οὐχὶ μακάριος.

<sup>1</sup> cf. φιλομμειδής, of Aphrodite.

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<sup>1</sup> The law in Ceos commanded those over sixty to drink hemlock !—Strabo, 10. 486. Dr. Wm. Osler, expert in Greek as well as in medicine, may have had the Ceians also in mind

## UNIDENTIFIED MINOR FRAGMENTS

### “*Oslerizing.*”

That's a fine custom, Phantias, of the Ceians—that a man who can't live well does not continue to live ill.<sup>1</sup>

It is proof of lowest character when a man, who is ill-spoken of, does not grow enraged.

Now I am unintelligent, exceedingly frugal, but he's a wastrel, lavish, exceedingly rash.

May she, the noble-sired, laughter-loving maiden Victory, attend us ever with good will.

Greeks are men, not brutes devoid of sense, and due reflection accompanies their every action.

Folly is a self-chosen misfortune for mortals. Why, when you are wronging yourself, do you lay the blame on Fortune?

Grievous indeed it is to commit such transgressions that we who have done them hesitate even to speak of them.

It seems to me, Philoumene, to be sheer folly to perceive what one ought to perceive and then not to guard against what one ought to guard against.

The one who does not carry lightly any of life's blessings is senseless, not blessed.

when he issued his famous (semi-serious) extravaganza. For other less debatable compliments to the island home of bard and sophist, see Plato, *Protag.* 341 E, and *Legg.* i. 638 B. Also cf. Aristoph. *Frogs*, 970.

## MENANDER

622 K τὰπίθανον<sup>1</sup> ἰσχὺν τῆς ἀληθείας ἔχει  
ἐνίοτε μείζω καὶ πιθανωτέραν ὄχλω.

623 K τοὺς τὸν ἴδιον δαπανῶντας ἀλογίστως βίον  
τὸ καλῶς ἀκούειν ταχὺ ποεῖ πᾶσιν κακῶς.

624 K οὐπώποτ' ἐζήλωσα πλουτοῦντα σφόδρα  
ἄνθρωπον, ἀπολαύοντα μηδὲν ὧν ἔχει.

625-626 K μὴ πάντοθεν κέρδαιν', ἐπαισχύνου δέ μοι  
τὸ μὴ δικαίως εὐτυχεῖν ἔχει φόβον.

.....

ὦ τρὶς κακοδαίμων, ὅστις ἐκ φειδωλίας  
κατέθετο μῖσος διπλάσιον τῆς οὐσίας.

627 K οὐ γὰρ τὸ πλῆθος, ἂν σκοπῇ τις, τοῦ ποτοῦ  
ποιεῖ παροινεῖν, τοῦ πiónτος δ' ἡ φύσις.

628 K χαλεπὸν ὅταν τις ὧν πῖνῃ πλέον λαλῇ,  
μηδὲν κατειδώς, ἀλλὰ προσποιούμενος.

629 K (A) ἐπίσχεσ ὀργιζόμενος. (B) ἀλλὰ βούλομαι.  
(A) οὐδεὶς γὰρ ὀργῆς χάριν ἀπείληφεν, πάτερ.

630 K οὐκ ἔστιν ὀργῆς, ὥς ἔοικε, φάρμακον  
ἄλλ' ἢ λόγος σπουδαῖος ἀνθρώπου φίλου.

<sup>1</sup> τὰπίθανον, Kock. / τὸ πιθανόν, MS.

## UNIDENTIFIED MINOR FRAGMENTS

For the crowd the incredible<sup>1</sup> has sometimes greater power and is more credible than Truth.

In the case of those who senselessly squander their own means, fair fame quickly changes to ill fame in the estimation of all.

I have never envied a very rich man if he gets no good out of what he possesses.

Do not get gain from every source, but, prithee, have some sense of shame. Unrighteous luck brings fear.

· · · · ·  
O thrice unlucky he who by his thrift has laid up a store of hate that is double his possessions.

If one will notice, it is not the number of cups that inspires drunken folly but the character of him that drinks.

It's a grievous thing when anyone talks more than he drinks, without real knowledge, just making pretence.<sup>2</sup>

(A) Cease from your wrath. (B) So I desire.

(A) For no one, father, receives favour through wrath.

There is no other medicine of wrath, as it seems except the earnest counsel of a friend.

<sup>1</sup> Or, perhaps, the *probable* ; see note on text.

<sup>2</sup> Too good a listener was equally objectionable ; cf. Lucian, *Symposium* 3 : "I hate a fellow-guest with a long memory."



## MENANDER

- 631 K οὐδεὶς ἐφ' αὐτοῦ τὰ κακὰ συνορᾷ, Πάμφιλε,  
σαφῶς, ἑτέρου δ' ἀσχημονοῦντος ὄψεται.
- 632 K ὁ συνιστορῶν αὐτῷ τι, κὰν ἢ θρασύτατος,  
ἢ σύνεσις αὐτὸν δειλότατον εἶναι ποεῖ.
- 633 K δεῖ τοὺς πενομένους μέχρι ἂν ζῶσιν πονεῖν·  
ἀπραξία γὰρ λιτὸν οὐ τρέφει βίον.
- 634 K ὁ φθονερός αὐτῷ πολέμιος καθίσταται·  
αὐθαιρέτοις γὰρ συνέχεται λύπαις αἰεῖ.
- 635 K καλὸν οἱ νόμοι σφόδρ' εἰσὶν· ὁ δ' ὁρῶν τοὺς νόμους  
λίαν ἀκριβῶς συκοφάντης φαίνεται.<sup>1</sup>
- 636 K ὁ προκαταγινώσκων δὲ πρὶν ἀκοῦσαι σαφῶς  
αὐτὸς πονηρός ἐστι πιστεύσας κακῶς.
- 637 K καλὸν γε βασιλεὺς τῇ μὲν ἀνδρείᾳ κρατῶν,  
τὰ δὲ τοῦ βίου δίκαια διατηρῶν κρίσει.
- 638 K μὴ τοῦτο βλέψῃς εἰ νεώτερος λέγω,  
ἀλλ' εἰ φρονοῦντος τοὺς λόγους ἀνδρὸς ἴλέγω.<sup>2</sup>
- 639 K οὐχ αἱ τρίχες ποιοῦσιν αἱ λευκαὶ φρονεῖν,  
ἀλλ' ὁ τρόπος ἐνίων τῇ φύσει γέρων ~ —.<sup>3</sup>

<sup>1</sup> sc. ὧν in next line, Allinson. / Cobet would read γίνεταί, "nam qui hoc faciunt, non videri calumniatores, sed esse solent."

<sup>2</sup> λέγω, Cobet, Rouse, *metri causa*. / ἐρῶ, MS.

<sup>3</sup> cf. Aesch. *Septem*, 622: γέροντα τὸν νοῦν.

## UNIDENTIFIED MINOR FRAGMENTS

*Why beholdest thou the Mole . . . ?*

No man; Pamphilus, beholds clear-eyed his own defects, but just let someone else disgrace himself and that he'll see.

*Conscience doth make Cowards.*

The man who hath some load upon his mind, even though he be very bold, him conscience turns into a perfect coward.

The poor must labour while life lasts, for idleness cannot support even the frugal life.

The envious man is his own enemy; he is forever grappling with vexation self-imposed.

The laws are a very fine thing, but he who keeps his eye too close upon the code turns out to be a backbiter.

He who condemns in advance before he clearly learns, is criminal himself by reason of his wicked credulity.

'Tis fine when a king holds sway with manly vigour while observing with discrimination life's just prerogatives.

Have regard to this: not whether I that speak am somewhat young, but whether I speak the words of wisdom.

'Tis not white hair that engenders wisdom, but some people's character is naturally mature.

## MENANDER

- 640 K ὅστις στρατηγεῖ μὴ στρατιώτης γενόμενος,  
οὗτος ἑκατόμβην ἐξάγει τοῖς πολεμίοις.
- 641 K ὁ τῶν γεωργῶν ἡδονὴν ἔχει βίος,  
ταῖς ἐλπίσιν τάλγεινὰ παραμυθούμενος.
- 642 K ἐν τοῖς πολεμίοις ὑπερέχειν τὸν ἄνδρα δεῖ·  
τὸ γὰρ γεωργεῖν ἔργον ἐστὶν οἰκέτου.
- 643 K τὰ μεγάλα κέρδη ῥαδίως ἢ πλουσίους  
τοὺς παραβόλως πλέοντας ἢ νεκροὺς ποεῖ.
- 644 K ὅταν ἀτυχῇ τις, εὐνοοῦντος οἰκέτου  
οὐκ ἔστιν οὐδὲν κτῆμα κάλλιον βίῳ.
- 645 K ὅταν φύσει τὸ κάλλος ἐπικοσμῇ τρόπος  
χρηστός, διπλασίως ὁ προσιὼν ἀλίσκεται.
- 646 K ἓν ἐστ' ἀληθὲς φίλτρον, εὐγνώμων τρόπος.  
τούτῳ κατακρατεῖν ἀνδρὸς εἴωθεν γυνή.
- 647 K οἰκεῖον οὕτως οὐδὲν ἐστίν, ὧ Λάχης,  
ἐὰν σκοπῇ τις, ὥς ἀνὴρ τε καὶ γυνή.
- 648 K γαμεῖν κεκρικότα δεῖ σε γινώσκειν, ὅτι  
ἀγαθὸν μέγ' ἔξεις, ἂν λάβῃς μικρὸν κακόν.
- 649 K τὸ γυναικ' ἔχειν εἶναί τε παίδων, Παρμένων,  
πατέρα μερίμνας τῷ βίῳ πολλὰς φέρει.
- 650 K ὅστις πενόμενος βούλεται ζῆν ἡδέως,  
ἐτέρων γαμούντων αὐτὸς ἀπεχέσθω γάμου.
- 651 K τὸ γαμεῖν, ἐάν τις τὴν ἀλήθειαν σκοπῇ,  
κακὸν μὲν ἐστίν, ἀλλ' ἀναγκαῖον κακόν.

## UNIDENTIFIED MINOR FRAGMENTS

The man who leads an army when he has never been a soldier leads out a hecatomb to offer to the foe.

The farmer's life holds pleasure, for with hopes it comforteth his pains.

'Tis in affairs of war a man should have pre-eminence, for farming is a menial's trade.

Great gains with ease turn those who sail on reckless voyages either into rich men or into ghosts.

When anyone meets misfortune life has no fairer possession than a loyal slave.

When good character adds adornment to natural charms, whoever comes near is doubly captivated.

There is one genuine love-philtre—considerate dealing. By this the woman is apt to sway her man.

If you come to look at it, there's no such cosy combination, Laches, as is Man and Wife.

You who are resolved to marry must know this: you'll have large benefit if you receive a small evil.

To have a wife and to be father of children, Parmenon, entails many cares in life.

If one is poor and wishes to live happily, let him, while others do the marrying, hold aloof.

Marriage, if one will face the truth, is an evil, but a necessary evil.

## MENANDER

- 652 K τότε τὰς γυναῖκας δεδιέναι μάλιστα δεῖ,  
ὅταν τι περιπλάττωσι τοῖς χρηστοῖς λόγοις.
- 653 K οὐδέποθ' ἑταῖρα τοῦ καλῶς <sup>1</sup> πεφρόντικεν,  
ἢ τὸ κακότηες πρόσοδον εἴωθεν ποεῖν.
- 654 K ἢ μὴ γαμεῖν γάρ, ἂν δ' ἅπαξ λάβῃς, φέρειν  
μύσαντα πολλὴν προῖκα καὶ γυναῖκα δεῖ.
- 655 K ὀδυνηρόν ἐστιν εὐτυχοῦντα τῷ βίῳ  
ἔχειν ἔρημον διαδόχου τὴν οἰκίαν.
- 656 K οὐκ ἔστιν οὐδὲν ἀθλιώτερον πατρός,  
πλὴν ἕτερος ἂν ἦ <sup>2</sup> πλειόνων πατήρ.
- 657 K ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός·  
ἢ μὲν γὰρ αὐτῆς οἶδεν ὄνθ', ὃ δ' οἶεται.
- 658 K θυγάτηρ ἐπίγαμος, καὶ ὅλως μηδὲν λαλῇ,  
διὰ τοῦ σιωπᾶν πλείστα περὶ αὐτῆς λέγει.
- 659 K μηδὲν ὀδύνᾳ τὸν πατέρα γινώσκων ὅτι  
ὁ μέγιστ' ἀγαπῶν καὶ <sup>3</sup> δι' ἐλάχιστ' ὀργίζεται.
- 660 K οὐκ ἔστ' ἄκουσμ' ἥδιον ἢ ῥηθεὶς λόγος  
πατρὸς πρὸς υἱὸν περιέχων ἐγκώμιον.
- 661 K οὐδέποτ' ἀληθὲς οὐδὲν οὔθ' υἱῷ πατὴρ  
εἴωθ' ἀπειλεῖν οὔτ' ἐρῶν ἐρωμένη.
- 662 K ὁ σκληρότατος πρὸς υἱὸν ἐν τῷ νουθετεῖν  
τοῖς μὲν λόγοις πικρὸς ἐστι, τοῖς δ' ἔργοις πατήρ.

<sup>1</sup> ? τοῦ καλοῦ.

<sup>2</sup> ? ἕτερος δὲ ἂν ᾖ, Porson.

<sup>3</sup> Meineke, for ὁ μέγιστον ἀγ. δι', MS.

## UNIDENTIFIED MINOR FRAGMENTS

Then is when you most must fear women, when they veneer a thing with fine words.

A courtesan who is wont to make of dishonour her revenue never makes honour a subject of care.

Either you must not wed a wife or, if you take her once for all, you must close your lips and endure the big dowry and the dame.

It is a painful thing for a man who has won success in life to have his house barren of an heir.

There is nothing more wretched than a father, except another one who is father of more children.

A mother loves her child more than a father does, for she knows it's her own while he but thinks it's his.

A marriageable daughter, even if she utters never a word, by her very silence says most of all about herself.

Cause your father no distress, knowing this: that he who loves most is also angered for the least cause.

There is no more pleasant thing to hear than when a father speaks words of praise to his son.

Never a word of truth is wont to be found in threat of father to his son or of lover to his beloved.

The harshest man, rebuking a son, in his words is bitter, but in his action is a father.

## MENANDER

- 663 K *νῖϖ̃ προθύμως τὰξιούμενον ποῶν  
κηδεμόν' ἀληθῶς, οὐκ ἔφεδρον ἔξεις βίου.*
- 664 K *τοὺς εὖ γεγονότας καὶ τεθραμμένους καλῶς  
κὰν τοῖς κακοῖς δεῖ λόγον ἔχειν εὐφημίας.*
- 665 K *πλούτος ἀλόγιστος προσλαβὼν ἐξουσίαν  
καὶ τοὺς φρονεῖν δοκοῦντας ἀνοήτους ποεῖ.*
- 666 K *κρεῖττον ὀλίγ' ἐστὶ χρήματ' ἀνυπόπτως ἔχειν,  
ἢ πολλὰ φανερώς ἃ μετ' ὀνείδους δεῖ λαβεῖν.<sup>1</sup>*
- 667 K *οὐκ ἔστι λύπης, ἅν περ ὀρθῶς τις σκοπῇ,  
ἄλγημα μεῖζον τῶν ἐν ἀνθρώπου φύσει.*
- 668 K *πολλῶν φύσει τοῖς πᾶσιν ἀνθρώποις κακῶν  
ὄντων μέγιστόν ἐστιν ἡ λύπη κακόν.*
- 669 K *ἔξωθέν εἰσιν οἱ δοκοῦντες εὐτυχεῖν  
λαμπροί, τὰ δ' ἔνδον πᾶσιν ἀνθρώποις ἴσοι.*
- 670 K *οὐδέν με λυπεῖ μᾶλλον ἢ χρηστὸς τρόπος  
εἰς χαλεπὸν ὅταν ἢ συγκεκλημένος βίου.*
- 671 K *οἰκτρότατόν ἐστι πείραν ἐπὶ γήρως ὁδῶ  
ἀδίκου τύχης δίκαιος εἰληφὼς τρόπος.*
- 672 K *ἄνδρα τὸν ἀληθῶς<sup>2</sup> εὐγενῇ καὶ τὰγαθὰ  
καὶ τὰ κακὰ δεῖ πταίοντα γενναίως φέρειν.*
- 673 K *ταῖς ἀτυχίαισι μὴ 'πίχαιρε τῶν πέλας·  
πρὸς τὴν τύχην γὰρ ζυγομαχεῖν οὐ ῥάδιον.*

<sup>1</sup> δεῖ transposed *metri causa*, Allinson. / ἃ δεῖ μ. ὁ. λ. MS.

<sup>2</sup> ἄνδρα τὸν ἀληθῶς, Porson. / τὸν ἀληθῶς ἄνδρα, MSS.

## UNIDENTIFIED MINOR FRAGMENTS

If you heartily do your duty by your son you'll have in him in reality a protector, no mere substitute<sup>1</sup> inheritor of life.

The well-born and well-bred should, even in evils, temper speech with auspicious silence.<sup>2</sup>

Irrational wealth, when it has acquired power in addition, renders senseless even those who seem wise.

Better is the possession of small wealth without suspicion than large wealth which one must receive in open shame.<sup>3</sup>

Amongst the natural ills of man there is, if one but look at it aright, no greater pain than grief.

Of all the many evils common to all men by nature the greatest evil is grief.

Those who seem to be fortunate are magnificent on the outside, but in their inward parts are on a par with all men.

Nothing grieves me more than when good character is locked up fast in the hardships of life.

It is most pitiable when on the threshold of old age just character has received the shock of an unjust fortune.

The truly well-born man must nobly bear his blessings and, if he stumble, nobly bear his evils too.

Do not exult over the misfortunes of your neighbours, for it is not easy to struggle against one's yoke-mate Fortune.

<sup>1</sup> Reference to the third athlete who "sat by" waiting to fight the winner in a contest.

<sup>2</sup> *cf.* *Fragm.* 672.

<sup>3</sup> Text (*q.v.*) is uncertain.



## MENANDER

- 674 K οὐκ ἐμὸν ἀνοίγειν λανθάνουσαν ἀτυχίαν  
ἔστ', ἀλλὰ μᾶλλον κατακαλύπτειν φημὶ δεῖν.
- 675 K μέγιστόν ἐστιν ἄρα τοῖς ἐπταικόσιν  
τὸ παρόντας ἐγγὺς τοὺς συναλγοῦντας βλέπει.
- 676 and  
677 K εἰ τᾶλλ' ἀφαιρεῖν ὁ πολὺς εἴωθεν χρόνος  
ἡμῶν, τό γε φρονεῖν ἀσφαλέστερον ποιεῖ.  
· · · · ·  
πάντων ἱατρὸς τῶν ἀναγκαίων κακῶν  
χρόνος ἐστίν. οὗτος καὶ σὲ νῦν ἰάσεται.
- 678 K ὦ δέσποτ' ἄναξ, <ἔξ>εστι<sup>1</sup> τοῖς σοφοῖς βροτῶν  
χρόνῳ σκοπεῖσθαι τῆς ἀληθείας πέρι.
- 680 K ὁ μὲν λόγος σου συνέσεως πολλῆς γέμει,  
τὰ δ' ἔργα σύνεσιν οὐκ ἔχοντα φαίνεται.
- 681 K ὁ μὲν λόγος σου, παῖ, κατ' ὀρθὸν εὐδρομεῖ,  
τὸ δ' ἔργον ἄλλην οἶμον ἐκπορεύεται.
- 682 K ὁ μὲν φρονῶν μέν, πολλὰ δ' ἐφ' ἐκάστου λαλῶν  
δείκνυσιν αὐτοῦ τὸν τρόπον τοῖς ῥήμασιν.
- 683 K πολὺ κρεῖττόν ἐστιν ἐν καλῶς μεμαθηκέναι  
ἢ πολλὰ<sup>2</sup> φαυλῶς περιβεβληῖσθαι πράγματα.
- 684 K ὅταν λέγῃς μὲν πολλὰ, μανθάνῃς δὲ μή,  
τὸ σὸν διδάξας τοῦμὸν οὐ μαθὼν ἔσει.
- 685 K ἢ τῶν ὁμοίων αἵρεσις μάλιστά πως  
τὴν τοῦ βίου σύγκρασιν ὁμόνοϊαν ποιεῖ.

<sup>1</sup> ἔξεστι, Cobet, *metri causa*. / ἔστι, MS.

<sup>2</sup> ? μεμαθηκέν' ἢ. Ἦπάμ'πολλα, ? Carpps.

## UNIDENTIFIED MINOR FRAGMENTS

It's not my habit to uncover misfortune that lurks concealed, but I say one should rather veil it close.

It is indeed great comfort for those who are down to see sympathizers close beside them.

If lengthened age is apt to rob us of all else, at any rate it makes intelligence the more secure.

. . . . .  
Time is healer of all the necessary ills. , And even you he now will heal.

My lord and master, for mortals who are wise it is possible in good time to look into what's the truth.

Thy talk is freighted with much mother-wit, but thy actions are seen to have no wit at all.

Thy talk, boy, runs fair along the straight high-road, but thy action strikes off by another path.

The one who has no wisdom but who chatters much on every point exhibits his character in his words.

It is far better to have come to know one thing thoroughly than to be superficially dressed up with many.

Whenever you talk much but do not learn, you will be in the position of having imparted your store of knowledge without learning mine.

The selecting of those like to oneself somehow is most apt to bring unity out of life's blending.

## MENANDER

- 686 K ἀνὴρ ἀχάριστος μὴ νομίζεσθω φίλος,  
μήθ' ὃ <γε><sup>1</sup> πονηρὸς κατεχέτω χρηστοῦ τόπον.
- 687 K γυναικὶ δ' ὅστις ὄρκον ὀμνύων ἀνὴρ  
μηδὲν ποεῖ δίκαιον, οὐκ ἔστ'<sup>12</sup> εὐσεβής.
- 688 K ἐμὲ δ' ἀδικεῖτω πλούσιος καὶ μὴ πένης·  
ῥᾶον φέρειν γὰρ κρειττόνων τυραννίδα.
- 689 K πρᾶον κακοῦργος σχῆμ' ὑπείσελθὼν ἀνὴρ  
κεκρυμμένη κεῖται παγὶς τοῖς πλησίον.
- 690 K μισῶ πένητα πλουσίῳ δωρούμενον·  
ἔλεγχός ἐστι τῆς ἀχορτάστου τύχης.
- 691 K χρυσὸς μὲν οἶδεν ἐξελέγχεσθαι πυρί,  
ἢ δ' ἐν φίλοις εὖνοια καιρῷ κρίνεται.
- 692 K καιρῷ τὸν εὐτυχοῦντα κολακεύων φίλος  
καιροῦ φίλος πέφυκεν, οὐχὶ τοῦ φίλου.
- 693 K ἀπόντι μᾶλλον εὐχαριστίαν πόει·  
τῷ γὰρ παρόντι γίνετ' εὐτουνώτερον.
- 694 K φρόνησιν ἀσκῶν ἄφροσιν μὴ χρῶ φίλοις,  
ἐπεὶ κεκλήσει καὶ σὺ παντελῶς ἄφρων.
- 695 K μυστήριόν σου μὴ κατείπης τῷ φίλῳ  
κοῦ μὴ φοβηθῆς αὐτὸν ἐχθρὸν γεγόμενον.
- 696 K ὁ γὰρ ἀδίκως ἴτι καθ' ἑτέρου ζητῶν κακὸν  
αὐτὸς προπάσχει τοῦ κακοῦ τὴν ἑκβασιν.

<sup>1</sup> Rouse inserts *metri causa*.

<sup>2</sup> οὐκ ἔστ', Kock. / οὗτος, MS.

## UNIDENTIFIED MINOR FRAGMENTS

Let not an ungrateful man be deemed a friend  
nor let the miscreant be ranked with the good.

The man who pledges his oath to a woman and  
then does naught that is just, is no righteous man.<sup>1</sup>

May I be injured by the rich, not by the poor ;  
for it is easier to put up with the despotism of  
superiors.

A malefactor who assumes the guise of mildness  
is a concealed snare for his neighbours.

I hate a poor man who makes presents to the rich.  
It is evidence of his starveling lot.

Gold knows how to be tested by fire, and loyalty  
among friends is tested when a crisis comes.

A friend who for the opportune moment flatters  
him that prospers is by nature friend, not of his  
friend, but of the opportunity.

Show gratitude the rather to the absent ; for  
towards one who is present it is all too attentive.

If you go in for wisdom, do not make intimates  
of those who lack wisdom or you will bear the name,  
yes, you, of utterly unwise.

Don't tell your secret to your friend and you'll  
not fear him when he turns into an enemy.

For he who 'gainst another seeks to do some unjust  
thing experiences himself a foretaste of the issue  
of that wrong.

<sup>1</sup> The MS. reading (*q.v.*) would involve a cynical paradox.

## MENANDER

- 697 K ὅταν ἐκ πονηροῦ πράγματος κέρδος λάβῃς,  
τοῦ δυστυχεῖν νόμιζέ σ' ἄρραβῶν' ἔχειν.<sup>1</sup>
- 698 K δούλῳ γενομένῳ, δοῦλε, δουλεύων φοβοῦ·  
ἀμνημονεῖ γὰρ ταῦρος ἀργήσας ζυγοῦ.
- 699 K ἐλεύθερος πᾶς ἐνὶ δεδούλωται, νόμῳ,  
δυοῖν δὲ δοῦλος, καὶ νόμῳ καὶ δεσπότῃ.
- 700 K νόμος φυλαχθεὶς οὐδέν ἐστιν ἢ νόμος,  
ὁ μὴ φυλαχθεὶς καὶ νόμος καὶ δήμιος.
- 701 K μὴ πάσχε πρῶτον τὸν νόμον καὶ μάθανε.  
πρὸ τοῦ παθεῖν δὲ τῷ φόβῳ προλαμβάνου.
- 702 K γυναῖχ' ὁ διδάσκων γράμματ' οὐ<sup>12</sup> καλῶς ποιεῖ<sup>1</sup>  
ἀσπίδι δέ<sup>13</sup> φοβερά προσποτίζει<sup>4</sup> φάρμακον.
- 703 K καλὴν γυναῖκα' εἰς ἰδῆς μὴ θαυμάσῃς·  
τὸ γὰρ πολὺ κάλλος καὶ ψόγων πολλῶν γέμει.
- 704 K γνώμην ἀρίστην τῇ γυναικὶ μὴ λέγε·  
γνώμη γὰρ ἰδίᾳ τὸ κακὸν ἡδέως ποιεῖ.
- 705 K μὴ κλᾶε τοὺς θανόντας· οὐ γὰρ ὠφελεῖ  
τὰ δάκρυ' ἀναισθήτῳ γεγονότι καὶ νεκρῷ.
- 708 K εἰς τροφὴν δούς τὸν λαβόντ' ὄνειδίσῃς,  
ἀψινθίῳ κατέπασας Ἀττικὸν μέλι.

<sup>1</sup> Cobet condemns νόμιζε σε . . . ἔχειν as not Menandrian.

<sup>2</sup> οὐ<sup>1</sup> καλῶς ποιεῖ<sup>1</sup>, Grot. / καλῶς, MS.    <sup>3</sup> δέ, Meineke add.

<sup>4</sup> προσποτίζει Heins. / (ποτίζω c. dupl. acc.) προσπορίζει, some MSS. / προσπορίζει, Paris. codex. cf. Kock, Meineke.

## UNIDENTIFIED MINOR FRAGMENTS

Whenever you get gain from base transaction  
consider that you have mortgaged yourself to mis-  
fortune.

Fear, slave, when you are slave to him who was  
a slave ; for bull, from yoke set free, forgets it  
altogether.

All free-born men are slaves to one alone—to Law ;  
A slave is slave to two—his master and the Law !<sup>1</sup>

A law observed is nothing more than merely Law ;  
When broken it is law and executioner.

Don't learn your lesson by first smarting under Law,  
But, ere you suffer aught, anticipate by fear.

He who teaches a woman letters does not do well ;  
he feeds more poison to a frightful asp.

On seeing lady fair don't go and worship her ;  
Because great beauty's also full of many flaws.

Don't offer to your lady<sup>2</sup> excellent advice,  
For on her own advice she loves to do what's bad.

Weep not the dead. For tears do not avail an  
unperceiving corpse.<sup>3</sup>

If thou on giving help dost chide the recipient, then  
thou art besprinkling Attic honey with wormwood.<sup>4</sup>

<sup>1</sup> Reminiscence of Herod. vii. 104 ; Plato, *Republic*, 564.

<sup>2</sup> Or, perhaps, " wife."

<sup>3</sup> *cf.* Lucian, *de Luctu*, 19.

<sup>4</sup> He that sheweth mercy, with cheerfulness.—Rom. xii. 8.

## MENANDER

- 710 K ὅταν τι μέλλῃς τὸν πέλας κακηγορεῖν,<sup>1</sup>  
αὐτὸς τὰ σαυτοῦ πρῶτον ἐπισκέπτου κακά.
- 711 K μηδέποτε πειρῶ στρεβλὸν ὀρθῶσαι κλάδον,  
οὐκ ἦν ἐνεγκεῖν οὐ<sup>2</sup> φύσις βιάζεται.
- 712 K ἐπὰν ἐκ μεταβολῆς ἐπὶ τὸ<sup>3</sup> κρεῖττον γένῃ,  
ὅτ' εὐτυχεῖς μέμνησο τῆς προτέρας τύχης.
- 714 K ὅταν γέρων γέροντί τινά<sup>4</sup> γνώμην διδῶ,<sup>5</sup>  
θησαυρὸς ἐπὶ θησαυρὸν ἐκπορίζεται.
- 715,716 K ὁ λοιδορῶν τὸν πατέρα δυσφήμῳ λόγῳ  
τὴν εἰς τὸ θεῖον ἐκμελετᾷ βλασφημίαν.  
· · · · ·  
ὁ μὴ τρέφων τεκοῦσαν ἐκ τέχνης νέος  
ἄκαρπος οὗτός ἐστιν<sup>6</sup> ἀπὸ ρίζης κλάδος.
- 719 K . . . εἰρήνη γεωργὸν καὶ πέτραις  
τρέφει καλῶς, πόλεμος δὲ καὶ πεδίῳ κακῶς.
- 720 K (Cited also Schol. Eur. "Andr." 4, Fr. Trag. Adesp 444 N.  
. . . . . παίδων ἐπ' ἀρότῳ γνησίῳ  
δίδωμί σου γὰρ<sup>7</sup> τὴν ἐμαυτοῦ θυγατέρα.
- 724 K ἀρχὴ μεγίστη τῶν ἐν ἀνθρώποις κακῶν  
ἀγαθὰ, τὰ λίαν ἀγαθὰ.
- 725 K μέμφομαί σοι τοῦθ' ὅτι  
χρηστά με λέγοντ' οὐκ εὖ ποήσειν προσδοκᾷς.

<sup>1</sup> κακηγορεῖν, Meineke, ed. major. / κατηγορεῖν, MS.

<sup>2</sup> οὐκ<sup>1</sup> ἦν . . . οὐ, Jacob corr. / οὐ ἦν ἐνεγκεῖν οὐ, MS.  
Grotius conject. οὐκ ἔστ' ἀνάγκη ἡ. φ. β.

<sup>3</sup> Add τὸ, ? Meineke. / N.B. — ∪ ∪ in second foot.

<sup>4</sup> τινά, suppl. Grotius. <sup>5</sup> διδῶ, Kock. / διδοῖ, MS.

<sup>6</sup> ἐστιν, Allinson. / οὗτός ἐστ', Meineke. / ἐστιν οὕτως, MS. Q. I.

<sup>7</sup> σου γὰρ, Kock. / σοί γε, MS.

## UNIDENTIFIED MINOR FRAGMENTS

When thou art on the point of making some ugly  
fling at thy neighbour, think over first thy own defects.<sup>1</sup>

Never attempt to straighten out a twisted branch ;  
you cannot achieve where nature suffers violence.

When by a change you come to better circumstance,  
Remember in prosperity your former lot.

When aged men to aged offer some advice  
A store of treasure piled on treasure they provide.

He who rails at his father with reviling words  
rehearses blasphemy against divinity.

. . . . .  
'The young man who fails to support by his trade  
the mother who bore him is a barren offshoot from  
the stock.'<sup>2</sup>

Peace maintains the farmer well, even on stony  
ground ; war but ill, even upon the plain.

### *The Marriage Service.*

For the begetting of lawful children I give to thee  
my daughter.<sup>3</sup>

A chief source for evils amongst men are benefits,  
excessive benefits.

In this I blame you because you expect that,  
although I speak honestly, I'll not act so. .

<sup>1</sup> cf. 608 above.

<sup>2</sup> cf. 805.

<sup>3</sup> For the formula cf. *The Girl Who Gets Her Hair Cut Short*, lines 894-5. Also see p. 469 above. To incorporate this formula as a side remark was as natural as for us to slip in : "For better or for worse." cf. e.g. Lucian, *Timon*, 17.



## MENANDER

- 728 K . . . . . οὐκ ἐλευθέρου φέρειν  
νενόμικα κοινωνοῦσαν ἡδονὴν ὕβρει.
- 729 K . . . . . οὐχὶ τὴν αὐτὴν ἔχει  
διάνοιαν αἰτῶν εἰς ἕκαστος καὶ λαβών.
- 730 K . . . . . οὐ λυποῦντα δεῖ  
παιδάριον ὀρθοῦν, ἀλλὰ καὶ πείθοντά τι.
- 732 K κομψὸς στρατιώτης οὐδ' ἂν εἰ πλάττοι θεὸς  
οὐδεὶς γένοιτ' ἄν.
- 734 K ἃ γὰρ μεθ' ἡμέραν τις ἐσπούδα<sup>1</sup> ἔχων,  
ταῦτ' εἶδε νύκτωρ.
- 737 K πᾶς ὁ μὴ φρονῶν  
ἀλαζονείᾳ καὶ ψόφοις ἀλίσκεται.
- 738 K οὐκ ἔστ' ἀνοίας οὐδέν, ὥς ἐμοὶ δοκεῖ,  
τολμηρότερον.
- 739 K ὦ νύξ, σὺ γὰρ δὴ πλείστον Ἀφροδίτης θεῶν  
μετέχεις μέρος.
- 742 K τὸν τῇ φύσει  
οἰκείον οὐδεὶς καιρὸς ἀλλότριον ποεῖ.
- 744 K πάντα γὰρ  
ταῖς ἐνδελεχείαις καταπονεῖται πράγματα.
- 745 K . ἔστι δὲ  
γυνὴ λέγουσα χρήσθ' ὑπερβάλλων φόβος.
- 759 K ἔθνον οὐ προσέχουσιν οὐδέν μοι θεοῖς.

<sup>1</sup> Corr. and suppl. Piccolos. / ἐσπούδασε, MS.

## UNIDENTIFIED MINOR FRAGMENTS

It's not my belief that it is the part of the free-born to put up with pleasure that is partner with insolence.

Not everyone has the same notion while asking as he has after receiving.

One ought not to correct a child [merely] by vexing him, but also by a certain persuasion.<sup>1</sup>

None might become a dainty soldier, not even if a god should mould.

For what one has dwelt on by day, these things he sees in visions of the night.<sup>2</sup>

Every fool is caught by quackery and empty noise.

There's nothing, as I think, more bold than folly.

O Night, I call on thee, for surely thou amongst the gods hast greatest share in Aphrodite.

No occasion renders foreign the one who is by nature kin.

For all things are worked out by diligence.

Now a woman who speaks you fair is a surpassing terror.

I was making sacrifice to gods who paid no heed to me.

<sup>1</sup> Meineke compares Terence, *The Brothers*, 57, 58: "pudore et liberalitate liberos | retinere satius esse credo quam metu," and therefore refers this fragment to Menander, *Adelphi*.

<sup>2</sup> cf. Herodotus, vii. 16.

## MENANDER

760 K εἷς ἐστὶ δούλος οἰκίας ὁ δεσπότης.

761 K ὥς χαρίεν ἐστ' ἄνθρωπος, ὅταν ἄνθρωπος ᾖ.

762 K ὁ νοῦς γὰρ ἡμῶν ἐστὶν ἐν ἐκάστῳ θεός.

763 K ὑπεδεξάμην, ἔτικτον, ἐκτρέφω, φιλῶ.

764 K Κορινθίῳ πίστευε καὶ μὴ χρῶ<sup>1</sup> φίλῳ.

767 K μισῶ πονηρόν, χρηστὸν ὅταν εἴπῃ λόγον.

769 K ἅπαντα δούλα τοῦ φρονεῖν καθίσταται.

776 K λέγεις, ἃ δὲ λέγεις ἔνεκα τοῦ λαβεῖν λέγεις.

792, 793 K οὐκ ἔστι τόλμης ἐφόδιον μεῖζον βίου.

. . . . .  
οὐκ ἔστι Τόλμης ἐπιφανεστέρα θεός.

796 K λυπεῖ με δούλος μεῖζον οἰκέτου φρονῶν.

797 K ὀργὴ φιλοούντων ὀλίγον ἰσχύει χρόνον.<sup>2</sup>

805 K νόμος γονεῦσιν ἰσοθέους τιμὰς νέμειν.

809 K ἡδύ γ' ἐν ἀδελφοῖς ἐστὶν ὁμονοίας ἔρως.

810 K αἰσχυνόμενος αἴσχιστα πενίαν ἂν φέροις.

<sup>1</sup> Perhaps trochaic ? μὴ [Κορινθίῳ] πίστευε μηδὲ χρῶ, etc. cf. Meineke.

<sup>2</sup> cf. Terence, *Andria*, 555. See note above on Ἀνδρία 50 K.

## UNIDENTIFIED MINOR FRAGMENTS

The master is the one slave of the household.

How charming a thing is man when he is man.

For our intellect in every one of us is God.

I conceived, I brought to birth, I rear, I love.

Trust [not] <sup>1</sup> a Corinthian, and make him not thy friend.

I hate a bad man saying what is good.

All things are slaves to intelligence.

You speak, and what you speak you speak for gain.

There is no greater equipment in life than effrontery.

.....  
There is no more illustrious goddess than Effrontery.

This troubles me—a slave who thinks more deeply than a servant should.

A lovers' quarrel has but short-lived strength.<sup>2</sup>

The law requires that we mete out to parents honours fit for gods.<sup>3</sup>

Sweet amongst brethren is the love of unity.<sup>4</sup>

If but ashamed of that which is most shameless, thou mightest endure poverty.

<sup>1</sup> See note on text.

<sup>2</sup> cf. Terence, *Andria*, 555: amantium irae amoris integratiost.

<sup>3</sup> cf. 715, 716 K.

<sup>4</sup> cf. Psalm cxxxiii.

## MENANDER

813 K ἄνθρωπος ἀτυχῶν σφύζεθ' ὑπὸ τῆς ἐλπίδος.

818 K ἅπαντα σιγῶν ὁ θεὸς ἐξεργάζεται.

821 K τί δ' ὄφελος εὖ λαλοῦντος, ἂν κακῶς φρονῇ.

833 K λυκοφίλιοι μὲν εἰσιν αἱ διαλλαγαί.

845 K ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.

847 K καθιζάνει μὲν ἐνίοτ' εἰς τὰ σήσαμα.

856 K πένης λέγων τάληθές οὐ πιστεύεται.

857 K ἐλευθέρως δούλευε· δοῦλος οὐκ ἔσει.

924 K ὥς Ἀλεξανδρῶδες ἤδη τοῦτο· κἂν ζητῶ τινα,  
αὐτόματος οὗτος παρέσται· κἂν διελθεῖν δηλαδὴ  
διὰ θαλάττης δῇ<sup>1</sup> πόρον τιν', οὗτος ἔσται μοι  
βατός.

<sup>1</sup> δῇ, Meineke. / δέη, MS., Kock. // πόρον, Kock. / τόπον, MS.

## UNIDENTIFIED MINOR FRAGMENTS

In adversity a man is saved by hope.<sup>1</sup>

In silence God brings all to pass.

What is the use of one who speaks fair, if his thought is bad?

This reconciliation is the friendship of the wolf.

The man who does no wrong needs no law.<sup>2</sup>

He takes his seat on occasion in the Sesame Market.

A poor man though he speak the truth is not believed.

Retain a free man's mind though slave, and slave thou shalt not be.

How very Alexander-like is this forthwith: "If I require someone's presence, of his own accord he will appear! And if, forsooth, I needs must tread some pathway through the sea, then it will give me footing!"<sup>3</sup>

<sup>1</sup> cf. Romans, viii. 24.

<sup>2</sup> cf. Romans, xiii. 3.

<sup>3</sup> cf. Lucian, *How to Write History*, 40.

## ΑΜΦΙΣΒΗΤΗΣΙΜΑ

- 1092 K οὐτ' ἐκ χερὸς μεθέντα καρτερὸν λίθον  
ῥᾶον κατασχεῖν, οὐτ' ἀπὸ γλώσσης λόγον.
- 1093 K ὥς κρεῖττόν ἐστι δεσπότης χρηστοῦ τυχεῖν  
ἢ ζῆν ταπεινῶς καὶ κακῶς ἐλεύθερον.
- 1094 K ψυχὴν ἔχειν δεῖ πλουσίαν· τὰ δὲ χρήματα  
ταῦτ' ἐστὶν ὄψις, παραπέτασμα τοῦ βίου.

*Supplementum Comicum*, Demianczuk, p. 59.

τὸ μὲν ἐξαμαρτάνειν ἅπασιν ἔμφυτον  
καὶ κοινόν, ἀναδραμεῖν<sup>1</sup> δὲ τὴν ἀμαρτίαν  
οὐ τοῦ τυχόντος ἀνδρός, ἀλλ' ἀξιολόγου.

- 1099 K καὶν μυρίων γῆς κυριεύης<sup>2</sup> πήχεων,  
θανὼν γενήσκει τάχα τριῶν ἢ τεττάρων.
- 1100 K ἂν καλὸν ἔχη τις σῶμα καὶ ψυχὴν κακὴν,  
καλὴν ἔχει ναῦν καὶ κυβερνήτην κακόν.
- 1103—
- 1105 K μέλλων τι πράττειν μὴ προείπης μηδενί.  
ἅπαντα μεταμέλειαν ἀνθρώποις φέρει.  
μόνη σιωπὴ μεταμέλειαν οὐ φέρει.
- 1109 K ταμιεῖον ἀρετῆς ἐστὶν ἢ σώφρων γυνή.

<sup>1</sup> cf. Fragn. 993 K for ἀνατρέχω, meaning ἀναλύω. See *Supplem. Comic.* l.c. for identification of this fragment.

<sup>2</sup> κυριεύης πήχεων, Meineke. / πηχῶν κυριεύης, MS.

## FRAGMENTS ASSIGNED WITH DOUBT TO MENANDER.

It is not any too easy to check either a stout stone  
let go from the hand or words which have left your  
tongue.<sup>1</sup>

How much better it is to have a good master than  
to live a free man in sordid humiliation !<sup>2</sup>

One should have a wealthy soul, for as to riches  
they are outward show, a curtain screening life.<sup>3</sup>

To do wrong is something innate and common to  
all men, but to retrace one's course of wrong belongs  
not to the average man but to the eminent.

Though thou art master of ten thousand ells of land,  
Thou after death shalt have, perhaps, but three or  
four.<sup>4</sup>

If so be one has a fine body and a poor soul he  
has a fine boat and a poor pilot.

When on the verge of action say not one word  
beforehand to anybody. All things, save silence  
only, bring repentance to a man.

The woman who is discreet is a magazine of virtue.

<sup>1</sup> *cf.* Horace, *Ep.* 1. 18 74.

<sup>2</sup> *cf.* *The Superstitious Man*, *Fragm.* 110, above.

<sup>3</sup> Attributed also to Antiphanes, 327, and to Alexis, 340.

<sup>4</sup> "And Aeacus grants at the most not more than a foot's  
space."—LUC. *Necyom.* 17.





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